THE MISSIONARY'S FOUNDATION OF DOCTRINE

EDWARD T. CHURTON, D.D.,
BISHOP OF NASSAU

Mulgrave 50
Mar. 10th 1906

THE MISSIONARY'S FOUNDATION OF DOCTRINE,

WITH PRACTICAL REFLECTIONS.

BY

EDWARD T. CHURTON, D.D.,

BISHOP OF NASSAU,

AUTHOR OF "THE ISLAND MISSIONARY."

Second Edition.

LONDON:

J. MASTERS AND CO., 78, NEW BOND STREET.

NEW YORK:

T. WHITTAKER, 2 & 3, BIBLE HOUSE, FOURTH AVENUE.

1892.

Θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.—Heb. vi. 1, 2.

Ὁ σταυρωθεὶς Σωτὴρ ἐν πάσῃ τῇ οἰκουμένῃ Θεὸς ἀναγορεύεται καὶ Θεοῦ Υἱός.—S. Athan. de Incarnat. Verbi, liii.

"And so the Word had breath, and wrought
With human hands the Creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

TENNYSON'S *In Memoriam*, xxxvi.

PREFACE TO THE SECOND EDITION.

In bringing out this second edition, I have thought well to make one or two small but not unimportant alterations. First, I have withdrawn the Dedication; because, however great the pleasure of inscribing my book to a beloved and honoured friend, I thought that a manual for common use, such as this is intended to be, should, after the first, contain as little as possible of what might be considered local and personal. Next, I have suppressed, wherever I found them, words which might appear to convey censure on men better and wiser than myself. And I have introduced one short paragraph on a particular phase of the controversy with Rome, which seemed fit to have a place assigned to it, although for some reasons I should have preferred to let it alone. Then, the few words on Holy Unction (of the sick) are allowed a separate section to themselves: and the headings throughout the book have been revised, and in some places corrected, for clearness' sake.

Obviously, the improvements, recensions, and amplifications, might have been on a much larger scale. But it seemed best on the whole to preserve the original form, without dealing severely even with those chapters in which are found the utmost discursiveness and parading of peculiar theories. Possibly these passages may serve at least to en-

liven, and may render the pages more readable: or at any rate there can be no difficulty in skipping them where they occur, so as to confine attention to what is more solid and necessary.

Lastly, as to the title-page. I cannot bring myself to erase from it the word MISSIONARY, however strongly I may have been advised to do so, both from this and a former publication. For, surely, I *am* a Missionary, writing for Missionaries, and not presuming to write except for them. And here I must crave pardon for thinking that my books have been rather strangely misjudged and wrongly appreciated in consequence of my use of that term. Must a Missionary mean only, and exclusively, a man who goes out of England to convert Hindus and Africans? May I not be allowed to include also the "Missioner," whose work it is to revive spiritual life among his own countrymen, and the "Mission Priest," who spends his energies among the ignorant and godless in some populous district of an English or American city, newly-built, and spiritually destitute? If this is really too wide a flight to be justified by the title, I admit that I ought to have changed it. But in that case I should have been obliged to provide myself with something else, proper to define, under due limitations, the audience to whom I address myself. For these chapters are neither written by one occupying a chair of Divinity, nor intended to be read by students in a lecture-room. They are offered to that great brotherhood of evangelists, who in every nation are opening the eyes of the spiritually blind, and turning them from darkness to light, and from the power of Satan to GOD; who go everywhere as voices crying in the wilderness, to call home the lost, or to tend the wounded sheep whom JESUS would save: whose teaching cannot be the

strongest meat, but rather that "sincere milk of the Word," suited to the age of babes new-born in CHRIST: whose learning is more by experience than book-study, and whose greatest glory is so incessantly to labour, that, like their Master and His first disciples, they have "no leisure so much as to eat bread." To say that such as these are to be found in one part of Christendom more than another, would be absurd: to pretend that there is not holy employment for them among every nation under heaven, would be rash. Wherever CHRIST is named, and men are required to "depart from iniquity;" whether in the newest settlement or amid the monuments of a hundred forgotten dynasties, in the highest education or in the lowest barbarism, in England our mother-country or in one of her most distant colonies; messengers must still go forth to proclaim Him Who is the only hope of all the ends of the earth, and light of the world. Such men, wherever I find them, I describe to myself as MISSIONARIES of the Crucified. As such I think of and pray for them, and as such I have ventured to write for their use this Foundation of necessary Christian Doctrine.

CONTENTS.

PAGE

PREFACE TO SECOND EDITION iii

INTRODUCTORY LETTER ON PREACHING . . . xi

CHAPTER I. THE INCARNATION 1

Pre-existence of the SON of GOD.—Of One Substance with the FATHER.—Subordinate.—The Incarnation as a Mystery.—The Human Instrument and the Divine Agent.—The Hypostatic Union Perpetual.—Cur Deus Homo.—Primary Motive.—Subsidiary Motives.—The End of Man.—The Incarnation and Missionary Effort.—The Incarnation and Colonial Life.—Objections raised to the Doctrine of Redemption.—When to preach the Incarnation.—How to preach it.—Its use in special cases. Conclusion.

CHAPTER II. THE CHURCH CATHOLIC . . . 52

Introduction: Development of the Idea.—What the Church is.—The Church's Dependence on the Incarnation.—The Church is visible.—The Church is recognized by four Notes or Marks.—Unity.—Holiness.—Catholicity.—Apostolical Ministry.—The Church a Hierarchy.—Authority and Discipline.—Warfare, Rest, Triumph. Conclusion.

CHAPTER III. SACRAMENTS. INTRODUCTION . 116

Signs and Witnesses.—Effectual means of Grace.—Suited to the Ignorant and the Poor.—Their effect is principally on the will.—They sanctify body and soul.—Their order and distinction.—Ordination of the Minister is pre-supposed, and was treated of in Chap. II.

PAGE

CHAPTER IV. HOLY BAPTISM 132

Institution. — Doctrine. — Outward Sign and Inward Grace.—A valid Baptism.—Necessary to Salvation.—Allowable Exceptions.—Not to be repeated.—Conditions required of those to be baptized.—Infant Baptism.—Sponsors.—Baptismal Vows.—Sign of the Cross.—Connection of Baptism with Confirmation.—And with Conversion.—One Baptism for the Remission of sins.—Practical Considerations.

CHAPTER V. CONFIRMATION 148

Institution.—Name.—Doctrine.—Meaning of Gifts.—Appropriate Texts.—A Sacrament.—Of Perpetual Obligation.—Not necessary to Salvation.—Effects of Confirmation.—Not a first assuming of baptismal responsibility.—Catechism to be learned previously.—The proper Minister.—Age of Candidates.—Ceremonies.—First Communion to follow.—Practical Considerations.

CHAPTER VI. HOLY COMMUNION 165

Institution. — Names and Allusions. — Outward Sign and Inward Grace.—Doctrine of the Real Presence.—Priesthood, Altar, Table, Sacrifice.—Ritual.—The Communion.—CHRIST inviting to the Feast.—Benefits of receiving. —Dispositions and Preparation. —Custom of early and fasting Reception.—Communion of the Sick.—Union of Members in the Body through Holy Communion.

CHAPTER VII. PENITENCE 207

Its place after Baptism.—Sin after Baptism.—Forgiveness of Sins before the Gospel.—And under the Gospel.—History of Penitential Discipline in the Church—Doctrine of Repentance.—Conviction of Sin.—Self-Examination.—Conversion.—Grace recovered.—Through Confession and Absolution.—Benefits of Absolution.—Qualifications of a Confessor.—What is required of Penitents: Confession, Contrition, Satisfaction.—Full Pardon through the Ministry of Absolution.—Humility and Confidence for the future.—Prayer-book Teaching.—Duty of Missionaries.

PAGE

CHAPTER VIII. HOLY MATRIMONY 239

Points to aim at in Teaching.—Institution.—Causes.—Relaxation of Law after the Fall: not as regards Polygamy.—But in respect of Divorce.—Prohibited Degrees always.—Virtual Prohibition of improvidence.—Reasons for expecting greater strictness in the New Testament.—Divorce and Re-Marriage are absolutely forbidden.—The Sexes placed on equal footing.—Christian Severity not cruel.—Ceremonies, as precautionary against Secret Marriages.—Value of the Priest's Blessing.—Marriage a Sacrament; Grace of Union, like that of CHRIST and the Church.—Our LORD implies, S. Paul declares the Mystery. Practical Reflections; Celibacy compared with Matrimony.

CHAPTER IX. HOLY UNCTION 263

CHAPTER X. SACRAMENTS. CONCLUSION . . 266

The Soul blessed at every stage of life's journey.—Freedom of Missionaries to revive Catholic observances fallen into disuse at home.—The riches of our inheritance in the Sacraments an argument for greater devotion.

CHAPTER XI. THINGS AFTER DEATH . . . 273

Introduction.—Death.—The Intermediate State.—Judgment.—Hell.—Heaven.

INTRODUCTORY LETTER ON PREACHING.

My dear Brother Clergy,

Having written this little book, as, two or three years ago, I wrote "The Island Missionary," with a view principally to the interests of my own small Diocese, I wish to introduce it with a letter addressed to yourselves, which your charity will receive, as I know full well, in a kindly and not over-critical spirit. It is true that both in the introduction and in what follows I now venture to invite a somewhat larger audience, and would hope to engage the attention of others besides the Bahamian clergy, indeed, of Missionaries wherever they are to be found, at home or abroad. But you must always be first in my thoughts and in my prayers —you, of whom by this time a majority have either joined the staff since my consecration, or have received the Priesthood by my hands. On your behalf I would remember the precept, "Habeatis illos abundantius in caritate propter opus illorum;" and to each one of you I would say earnestly in our Master's Name what a revered Bishop in England once spoke as his benediction on one of my own earliest missions, "Macte virtute tuâ!"

In this book you will find studies and practical reflections on some of the great doctrines which appear most necessary to be laid as foundation-stones by a Missionary, for his

whole work of spiritual edification. You will see that my selection is in close accord with that of the author of the Epistle to the Hebrews, who takes for his θεμέλιον "repentance from dead works and faith toward GOD, the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

But it seems best that a few words on Preaching should precede these instructions. Preaching is the great function of a Missionary; his very "reason of existence" is that he should preach the Gospel. How intensely was this realized by S. Paul! "CHRIST sent me not to baptize, but to preach the Gospel." "I determined not to know anything among you, save JESUS CHRIST, and Him crucified." And "the preaching of the Cross is the power of GOD unto us which are saved." Wherefore, "woe unto me, if I preach not the Gospel!" For does not "faith come by hearing?" And "how shall men hear without a preacher?" At the end of his life, and in the deep suffering which must precede his martyrdom, S. Paul is "not ashamed," knowing that all has come to him for the Gospel's sake, unto which he was set, as κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν—herald, apostle, and teacher of nations. Such are the titles in which he rejoices; such the memories which cheer the lonely captive, so near to his last agony and fiery trial. He had not run in vain, neither laboured in vain; for he had not been afraid, but had spoken and not held his peace; by him the word had been *sounded forth*, as he said; almost as if thinking of the psalm, "into all lands, and unto the ends of the world."

I am not sure that we pay enough attention to preaching in these days. We Missionaries, I mean just now, especially. Most of us in this Diocese wish to be thought, in our small way, representatives of the great movement which

began at Oxford under Keble, Newman, and Pusey. That movement arose upon the ruins of an Evangelical revival which had preceded it, and was naturally averse to its methods.[1] And although, since then, High Churchmen have had their Evangelists, some of whose names will go down to posterity as amongst the ablest preachers that this, or any age has produced, it cannot even now be maintained either that conversion is with us a favourite topic, or that sermons of any kind receive generally as much care and attention as are bestowed on ritual developments and the observance of times and seasons. The average High Church clergyman likes, I think, to have his parish, which he can work on old-established lines, administering the Sacraments with care, gathering his lads into choirs and guilds, rendering the services—especially the Holy Eucharist—with the best musical skill that he can command, keeping Lent and Easter with due solemnity, and, in place of sermons, treating his people to short written meditations on the Epistle or Gospel for the day. All this is right and good, if his lot be cast among a population whose ancestors from time immemorial have been Christian, and who in their own generation have shown themselves content to walk in the old paths. In such a case his duty is to maintain ancient traditions, and to preserve those habits of faith and piety, which he finds already existing, from corrup-

[1] The Tractarians did not disparage preaching: but they seem to have thought that exhortation might be overdone, and that a real danger existed of treating a congregation "as nurses do their children:" that is, of soothing or reproving them after a fashion which would tend to suppress all manly independence of judgment and even freedom of action, on their part. Certainly we ought to give our hearers credit for being, not children in understanding, but men. "I speak as to wise men; judge ye what I say."

tion or decay. But not many are so happy as this. All over the world, and even in the most Christian lands, CHRIST'S sheep are wandering away from His fold, and forgetting their resting-place at His Feet. In heathen countries, now everywhere more and more admitting those of our race as settlers, CHRIST'S Gospel has to be proclaimed as the good news of GOD. In colonies, where too often the greed of money has left small space for the claims of religion, souls have to be roused from their deadly lethargy, reminded of their Christian descent, constrained to the exercise of faith toward GOD and charity to their fellow men. In a word, as Bishop Dupanloup was wont to express himself in addressing his own clergy, we need no longer a "ministère de conservation," but a "ministère de conquête." We have to conquer the world for CHRIST.

And, with this aim before us, we should go to the front in a spirit like Wordsworth's Happy Warrior :—

"Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit, . . .
Whose high endeavours are an inward light
That makes the path before him always bright: . . . .
By objects, which might force the soul to abate
Her feeling, rendered more compassionate;
More skilful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress;
Thence, also, more alive to tenderness. . . . .
More brave for this, that he hath much to love. . . . .
But who, if he be called upon to face
Some awful moment to which heaven has joined
Great issues, good or bad for human kind,
Is happy as a lover; and attired
With sudden brightness, like a man inspired. . . . .
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray:

Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpassed : . . . . .
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause :
This is the happy warrior ; this is he
Whom every man in arms should wish to be."

Yes ! for Heaven's warfare we require the strongest faith and the most fervent charity. They are shield and sword to a Christian leader, wherever placed. And let us remember always that our preaching will be nothing if it be not a true index to our own characters and inner life. Let your speech (says Père Gratry) resemble your thoughts ; and your thoughts what your soul is ; and your soul, the GOD Who made it !

But every missionary, in whom even a faint beginning of this heavenly mind has been awakened by the grace of his Ordination, will assuredly become a preacher. That *divinior aura* will breathe from his lips in the music of sacred eloquence. The love of CHRIST will constrain him to call sinners to repentance.

I shall now venture to give you a few reflections of my own, together with much more which you will owe to better authorities. I shall borrow chiefly from French writers, because, first, I believe that the French have studied the subject of sacred oratory more systematically than we have in England ; secondly, I have found in some of them what wonderfully coincides with my own experience and conviction ; and lastly, I suppose there can be no doubt that they have attained to higher excellence as preachers than any other nation. Our neighbours in Ireland may be more gifted naturally ; but you will scarcely find in Ireland or elsewhere, names to set by the side of those

three famous Burgundians, S. Bernard, Bossuet, and Lacordaire.

To begin with our great Pattern of the *facundia pastoralis*.

Our LORD JESUS CHRIST, being Himself the Word of the FATHER, in Whom as Man the Spirit of the FATHER dwelt in plenitude of wisdom and power, came to declare the FATHER to His children on earth,—His children, but estranged from Him by ignorance and sin. In so doing, He showed Himself the Life and Light of men. His lips were full of grace, because GOD had blessed Him for ever; His mouth spake out of the abundance of a heart ever honest, and good, and pure; and at times He would bow the hearts of all who heard Him as the heart of one man: insomuch that they rejoiced and praised GOD for the gracious words to which they listened. He was the Paraclete and Comforter of many, because He told them the truth, speaking to the world those things which He had heard of the FATHER. Thus He turned them from darkness to light, from earthly things to heavenly, from time to eternity, from man to GOD. The words that He spake were Spirit and Life: and though heaven and earth shall pass away, those words shall not pass away.

Yet the preaching of our Blessed LORD—as we shall have occasion to notice hereafter in treating of the Incarnation and the Church—was necessarily partial and circumscribed while He tarried on earth. Only after His Resurrection and the coming of the HOLY GHOST could a witness be delivered fully, or the gates of the kingdom opened by commission from Him to all who desired to enter.

The Apostles, then, in beginning to preach, were armed by their Master's authority. "Go ye into all the world and preach the Gospel." Their subject is Himself. To Him,

crucified and risen again, they bear witness in every place. To a world steeped in sinful indulgence they oppose the glorious hardness, but also the tender compassion and plenteous redemption of His Cross: to the hopelessness of unbelief they bring the light that streams from JESUS' open grave; and they rob death of all its sting, as they tell of the new life through grace, which, beginning here by faith, shall endure through endless ages in Heaven. Their constant aim is to call sinners to repentance, to awaken their faith in Him as their only SAVIOUR; to arm them against dangers and temptations; to encourage them to be patient and to persevere unto the end. And their joy is in the testimony of their conscience, that in simplicity and godly sincerity, and not with eye-service as men-pleasers, they have fully preached the Gospel of CHRIST. The great means employed is the gift of the HOLY GHOST—a "mouth and wisdom which none can gainsay or resist." By the HOLY GHOST'S inward witness and inspiration, they follow their Master's own methods as a Preacher, inheriting from Him loyalty to their Divine Head, clear insight into truth, rare discernment of character, sweet tenderness of pity and hopefulness for the souls they are sent to convert.

But if you would know really how the Apostles preached, you must read, of course, the Acts first; and then, by all means, the opening chapters of the first Epistle to the Corinthians, and the great chapter on the Resurrection—the 15th.

We have now prepared the way for ourselves as imitators. We are followers of the Apostles, as the Apostles were of CHRIST. Like them, we have to teach, comfort, warn, exhort, from the basis of faith in a crucified and risen SAVIOUR. These are the *great* things which must always be the same, and without which it is hardly possible that any sermon can

be preached. We shall have to consider them again, however, and much more fully, farther on; and I do not wish to anticipate in this letter what is to come later in the book. But there is a good deal besides which needs to be said, for which the only right place can be found in an introduction such as this.

You are preparing, let us suppose, to "open your mouth," and "boldly," like S. Paul himself. But courage will be out of place and premature till you have well considered what your subject is to be. You are going to speak of *Christ*, of course; this is taken for granted: but how much is included in speaking of Him! All the truths He has revealed; all the moral precepts of the old Law which He has confirmed; every evangelical virtue which He brought with Him to be practised under the New Covenant; and all means of grace, from daily prayer to the Eucharistic Sacrifice, which He commanded to be received. Which of these shall you select? You have to ponder what your people are, what they habitually think of and practise, what their hopes and fears, what their sufferings. And then you have to ask GOD to show you what His will is for them.

Again, shall you begin by teaching or by exhortation?

By teaching, undoubtedly. If our LORD and His forerunner spoke of repentance before anything else, they did so because their audience consisted of religiously-educated persons. But your concern as Missionaries is not with such as those. And until people have begun to believe in a holy GOD, there can be little use in inveighing against the horrible nature and consequences of sin. *What makes* them sin? That is really the question. And the answer is, Ignorance—which crucified the LORD of glory. The ignorance of your hearers is your first great enemy and obstacle.

The light of truth is the first great blessing which you have power to convey. Begin, certainly, by teaching.

Yes, write this down if you like, and make it an inflexible rule, that there shall be no emotional preaching until your people have been grounded at least in the Apostles' Creed. The prevalence of that emotional preaching, of the vaguest kind, is among the most truly marvellous phenomena of the present day. It is as if one were urged passionately to set sail—*somewhere*, but without chart, log, or compass; nay, without ship even and crew; for these orators are, as you know, apt to keep silence altogether on the subject of the Church and spiritual guidance! They may succeed in exciting their audience, but they will never convert them. Mere emotional preaching can but inflate for a moment: the soul soon sinks back empty and disappointed, and its latter state is worse than the first.

And yet the word of exhortation must not tarry long after the other. To say, "I believe in a living GOD, Who made me and all the world," is to turn from dumb idols to serve Him alone. To confess that CHRIST died for our sins and rose again, is to walk with Him risen in newness of life. "How shall we that are dead to sin, live any longer therein?" To accept a revelation of everlasting glory purchased for us by the merits of a Divine SAVIOUR and Mediator, admits of nothing less than the persevering effort of the whole man to lay hold of what is thus offered. "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD in CHRIST JESUS." A life of bondage to dark heathen superstitions, or a worldly sensual life such as is too common among so-called Christians, should be inconceivable for any

who have embraced the Catholic Faith, even in its simplest form.

You will therefore mingle exhortation with instruction. If you are beginning with the Apostles' Creed, it is not to make your sermons *less* fervent than if other topics had been selected, but much more so. Each word ought to glow with celestial fire to the consciousness of your hearers. If you are cold and listless about it, the inference is not happy as to your own condition of heart and mind; if you really believed, if you were heartily thankful for your redemption, you would choose to speak of that in your Missions, sooner than anything else. And you should be careful, in each sermon or instruction, to allow *plenty of time* for exhorting. A very common fault with preachers is to try to teach too much at once—to divide their subject into too many heads. Rather, treat those heads as Hercules did the Hydra—knock them off one by one, till you have reduced yourself to a single point for instruction; and then, having made that clear to be understood, open fire upon your people's hearts, exhorting, pleading, entreating, encouraging, persuading them by every means to walk in the light that you have kindled for them. It is a wretched mistake in a Mission sermon to end without some sort of peroration. But perorations, if not the empty flashing of rhetorical display, are always the fruit of genuine earnestness and love for souls; for this, prayer will have been needed, and real diligent study of our people's needs while we were preparing; all of which is troublesome, and possibly unwelcome for other reasons. That is how we come to be so cold and dry, and have so little success in converting. You will see, then, the absolute necessity of combining the two things. To exhort without teaching is absurd; but to

teach without exhorting is worse. It is degrading the Church into a lecture-room; it is choosing to be a professor of theology instead of a witness to the resurrection of the LORD JESUS.

I should add, however, by way of caution, that a *young* preacher will be prudent if he incline to the doctrinal, at first, rather more than the practical. The right proportion for *him* can hardly be the same as for a man of long experience, who is full of applications to spiritual needs which he has studied in the concrete, and who, to give himself more time for this, has learned the art of compressing, without mutilating, the doctrines he has to deliver. It would be cruel and useless to confine a young Missionary always to a single heading; though I should say that even in his first essay he must try to follow the golden rule, of reducing what he has to say, in his own mind, to "two words"—really, to one brief sentence—before he sets to work to compose. But rules and suggestions, such as I am now offering, must be observed with a certain freedom. Every good preacher has his own method and manner, which are better for him than anything that he might adopt from others. Yet I lay emphasis on the word "*good*." Rules and suggestions are indispensable except for men really bent on excelling; just as Saul's armour, an incumbrance to the young hero who tried it on, would probably have been safety and protection to ordinary combatants.

A young man, who ascends the pulpit in the first years of his ministry, possesses such great natural advantages, that he can well afford to submit to take advice from his seniors as to their exercise. Young men indeed often imagine that they preach well, not at all from conceit, but from the delight they feel in what they are doing. As a

matter of fact, they commonly fail at first, simply because, through lack of experience, their view of human nature is too slight and partial. They remind us of one trying an instrument for the first time, who, pleased with the few notes he has struck, should play the same again instead of proceeding to bring out the great organ's full strength. Such mistakes are common at least if not inevitable, and yet, in a young preacher, they very seldom offend. Some, it is true, may "despise his youth;" but youth has its own peculiar charm and attractiveness, and commands attention by a variety of means, which are missed later on. It is not that the old man is less earnest or loving—the fire within keeps all its heat as in earlier days—but the physical energy, the thrilling tones, the animation of manner to which so many hearts were wont to yield, these fail and fail, more and more. And yet too often, when he comes to this stage of incapacity through natural decay, he knows also that he is only now beginning to understand what preaching ought to be! In short, the young men might be listened to almost like angels from Heaven—if they had but a little more of the wisdom and discernment of angels. I say then, they can well afford to take advice.

Here, first, is a list of subjects suitable for Mission sermons, taken from Bishop Dupanloup. They are founded, of course, on the Creed:—

(1) Life, why given to man by his Creator. The shortness of time and sure approach of death. The future life, with its everlasting rewards and punishments. Sin, the only obstacle to salvation. The malice of sin, and why we should hate, mourn for, and renounce it.

(2) God; His power, justice, goodness, mercy; His rights over us as Creator, Preserver, Benefactor, Judge, Avenger,

and Rewarder. How for all these reasons we are bound to serve Him.

(3) JESUS CHRIST, the Redeemer and Mediator, Who has bought us by His Blood, and by Whom alone we have access to the FATHER; the trust we ought to have in Him; examples of His treatment of penitents, as in the case of S. Peter or of S. Mary Magdalene; His office of good Shepherd, giving His life for the sheep.

(4) Penitence, and its stages; contrition, confession, satisfaction. Holy Communion, with its marvellous effects.

(5) Plan of a new and Christian life. Evil overcome by good; prayer, public worship, observance of Sunday, Communion at Easter, works of mercy, &c.

This would be an admirable course for a Mission to Christians already to some extent instructed. In the case of the heathen or very ignorant, I think you would perhaps be following S. Paul's method more closely, and suiting your teaching better to the natures you have to deal with, if you set (2) and (3) before (1); and again, as is obvious, you might often have to make the subject of repentance, here marked (4), introductory to *Baptism*, and not at first to Holy Communion. (5) would be indispensable as the climax in *every* series of Mission sermons, whether preached at home or abroad. However and wherever, there is no doubt that a Missionary ought to "lay his foundation" by such a frame of teaching as this. It is the only right way to begin. And if I think of the apparent needs of our own little Diocese in particular, I can scarcely remember a single parish in which some such course would not be useful—nay essential, if healthful spiritual growth is hereafter to be witnessed therein.

I can guess, however, that you for your part will not

accept what I am saying without hesitation. It does not seem to you that your people would welcome such rudimentary instruction. Nay, you hardly dare to propose it to them. I know what you mean. It is the consequence of the dreadfully unsystematic teaching of bygone days, common everywhere in England, and transplanted from thence to the colonies. The way used to be, to assume that people knew everything, and to read moral or doctrinal treatises *at* them instead of speaking *to* them directly from the pulpit. There was no particular order. Bit by bit—πολυμέρως—small portions of the Christian faith or morals would be introduced in the course of commenting on texts chosen probably without reference to season or surroundings. Hence two evils: first, the people grew used to the sound of holy words without fully understanding, or receiving them as a rule of conduct; and secondly, they came to think themselves above being taught, because they were never addressed in the second person. And it is evident that the more ignorant they really were, the more likely they would be to deceive themselves with the fancy of possessing superior knowledge.

That is exactly your difficulty. In one sense your people know the Creed before you begin to teach it them, for they have heard it since they were children; in any deeper sense, indeed, they are entirely unacquainted with it, but they have no standard of comparison whereby to test their knowledge, and think what they have amply sufficient. It is an undeniable difficulty. If they were better taught, they would desire more; as it is you will need your utmost skill so to present your goods to their notice as to make them seem the precious pearls they really are.

However, anything is better than to go back to those old

careless random discoursings, which remind one of a man afraid to look his brother in the face, or, at least, of a pilot who has lost his way among our shoals and creeks. You may be obliged to modify your scheme a little, or to vary it, or almost even to disguise your intention under the appearance of keeping to the old groove. But after all, between Sermons on the Creed, and Sermons on the Church's Seasons—which can hardly be considered so affronting to the adult intelligence—there need be no important or vital disagreement. In passing on by the usual track from Advent to Pentecost, you ought to be able to preach CHRIST crucified and risen as fully as heart can desire. Only have the courage to teach your people simply, and never assume that they know what they cannot have had the opportunity to learn. If you are afraid of wounding their *amour propre*, the ordinary tact of a gentleman will suggest ingenious ways of showing courtesy and respect to men whose ignorance is their misfortune. Speak the truth in love, but speak the truth.

Forget English fashions and mannerisms. If you have any special message to your people, do not keep it in reserve till the last page, but show your sympathy with them by beginning from the first with that which both you and they have most at heart,—as S. Peter and S. Paul were wont to do. Let your text contain this message in itself, so far as is possible, and explain your text directly you open your lips. Recollect that the first five minutes are all you can trust to, generally, for holding the attention of a congregation, especially of heathen or unlearned. Those first five minutes, in which every face looks up full of expectation! Take care that they are always made a sowing time, whatever the soil be into which the word descends. As

Lacordaire said, Lay hold of the people in the first three sentences, or not at all.

I would venture to say more even than this. The first three sentences should so contain the pith of a discourse, that no part of the sequel will be altogether foreign to the commencement. The French have an admirable plan of giving out a text, then explaining and illustrating, and coming back to it again and again. Every time that it is repeated it has gained something in the apprehension of the audience, and yet it is the same text.[1]

You have to appeal to the understanding as well as to the affections, and by both to prevail over the will.

(*a.*) The Understanding. A Missionary is sent to those who "sit in darkness and the shadow of death," and he goes in the Name of Him Who came a Light into the world. You may have to contend with idolatry, superstition, error, prejudice, misapprehension, infidelity, atheism. You bring to bear upon them the HOLY SPIRIT'S gift of wisdom, understanding, counsel, might, knowledge, godliness, holy fear, but you must exert your own natural gifts as well. The essential thing is to make yourself understood. Whether your sentences flow smoothly and gracefully or not is a matter of no consequence,[2] but you must make every man "hear in his own dialect the wonderful works of GOD." You will never succeed by a conventional style, nor by copying from the volumes of published sermons on your

[1] So too it was said of Bishop Andrewes: "He is never tired of using the same word. The idea, ever thus renewed, and recreated as it were, gains strength and power by the mere act of repetition, and each successive blow comes down with increased effect."—Masters in English Theology, p. 74.

[2] Perhaps however I should make one exception. It is best to avoid the ungracefulness of being old-fashioned; in these days a style be-

shelves. Again, most probably your people know next to nothing of the Bible; then do not adorn your language with quotations from the Holy Scriptures, however beautiful and profound. Hope to improve their acquaintance with the written Word by means of Bible classes, but in your preaching give the substance without the form. Leave nothing untried which may help to enlighten them; use illustrations from the world in which they dwell, as our Blessed LORD did in His parables; fix your eye upon them while speaking, and go on translating and re-translating your message into their idiom, until at last you are met by the gleam of intelligence in the faces before you. Catechize them by all means sometimes, if they will let you; if this fails with adults, assemble the children, and persuade their parents to listen, and so to be taught by their little ones; many things which concern the kingdom of heaven are still "revealed to babes." Another way might be by turning your sermon into a dialogue, in which the questions would be asked as by an inquirer from outside, or even an infidel; the answers returned from the secure standpoint of the Catholic Faith. You can hardly be too simple and familiar, so long as you guard yourself always from becoming vapid, trifling, or commonplace. The danger sometimes will be in trusting to readiness of speech, without sufficient previous study and meditation; whereas in truth scarcely anything requires so much

comes old-fashioned surprisingly soon, and will be resented as such by an audience, even in the colonies.

—Verborum vetus interit ætas,
Et juvenum ritu florent modo nata, vigentque.

This does not mean that you should descend to the use of *newspaper*-English.

pains in preparation as a course of very simple instructions on the deepest mysteries of the Gospel.

(*b.*) The affections are to be won for GOD, Who alone deserves the utmost love and devotion of His children. But the unbelieving world not only "sits in darkness," but "*loves* darkness rather than light, because its works are evil." Men love the sinful passions which enslave them, or they love money, or power, or fame, or popularity; in some shape or other, they "worship and serve the creature more than the Creator." It is the missionary's task to purify these sensual affections, and to consecrate these idolatrous hearts to the service of JESUS CHRIST. The love of GOD is to be learned, principally of course, through the attraction of the Cross;—"I, if I be lifted up from the earth, will draw all men unto Me." You will gather your people round the Feet of the Crucified, that they may know and perceive how great was the love of their Heavenly FATHER for His sinful and perishing children. This is obviously the great instrument for subduing the world to GOD: because, in comparison of *that*, every other thing that one had thought desirable must appear so worthless.[1] But I would ask you also to remember two other things which are good, if you can bring them to share in the task sincerely and without affectation. Sympathy with your hearers is one; zeal and enthusiastic loyalty for your Master is another. Not many preachers succeed in combining these two: in their hearts they may feel both, but only one, whichever it be, is discoursed of from the pulpit. Yet the two must be combined. A tone of sweet brotherly kindness may make you beloved, but it will not raise the affections higher, nor centre them on Him

[1] "All the vain things that charm me most, I sacrifice them to His Blood." (Watts' Hymn on the Passion.)

Who said, "Whoso loveth father or mother more than Me, is not worthy of Me," while on the other hand, if you speak as if our fellowship was to be only with Him, and not "one with another," you will seem to your hearers scarcely human, and perhaps unreal. If your aim is really to convert, you will begin by making yourself, to the very utmost, one with your audience. As was said of a famous preacher, "He begins by agreeing with us, he ends by making us agree with him." You will not have spoken for ten minutes before the congregation are saying to themselves, "He understands us, he knows what we want, he is an honest man whom we can trust." Perhaps, indeed, you will have attributed to them better feelings and a purer aim than they, for the most part, have; but yet, who is there who does not sometimes long to be a better man? You can hardly hurt any one by sympathy. Nor is this a faculty that calls for over-straining in any direction. Little simple illustrations, anecdotes, anything that proves you to have followed the people in their daily life and shared their hopes and fears, will serve to attach them to you quite wonderfully. Thus, then, you may begin: but of course not to rest content with a mere human sympathy. The more you have identified yourself with your hearers and taken them at their best to begin with, the more necessary and at the same time obvious, to a Christian pastor, will be the next step, of comparing both them and yourself with that greater Love which is Divine, which the sins of men outrage and profane. "So good, so noble as you are,[1] yet see how you look by the side of the spotless

[1] Lacordaire was wont to speak of the world as "a noble sufferer needing help." It might be easier for the orator of Notre Dame to think so, than for a poor missionary, to whom mankind are apt to appear insensible of the higher aims and emotions. Still it will do us no harm if we try to adopt his view.

Lamb of God! Behold these wounds, and acknowledge the fruit of your own disobedience: look on Him and mourn, for your own hands have pierced Him!" Thus you appeal to other affections besides love; to shame, and grief, and self-abhorrence, which are very potent instruments in the work of conversion. But all blend in one at last, all the emotions which a preacher is able to call forth by his preaching, of hope or fear, of love or sorrow, must be merged in *devotion* to the Saviour, Who redeemed us with His own Blood. From the height of His Cross we hear Him cry, like another Joseph, "Be not grieved, nor angry with yourselves, that ye brought Me hither: for God sent Me before you to save your lives by a great deliverance." And what can be the penitent's response except to devote himself to such a Master?

> "O let my life be given,
> My years for Thee be spent; . . . .
> Thou gav'st Thyself for me,
> I give myself to Thee."

So the understanding and the affections having done their part, the will consents, and your hearer's soul is won.

But not without much zeal, and fervour, and eloquent pleading on your part. You have to reflect that before a man sets his affections on Jesus Christ, to be to him henceforth and for ever the "chiefest among ten thousand" and the altogether lovely, the Lord and King of his heart, he must first tear those affections away from such objects as I mentioned above—he must, as it were, burn his idols in the fire, or even cut off his right hand which offends. I cannot stop to illustrate what I am saying, but I would ask you whether you do not at once feel that any preaching which is to help a soul to such a self-conquest as that—

which is to sustain a man through such an agony of inward conflict as may often ensue—must indeed be very, very eloquent. I should say that although style need not much be considered when you are *merely teaching*, it is of far more importance when you are engaged in winning the affections by exhortation and persuasion. Before, you were making the blind to see; now you would compel the lame to walk, or even the dead to arise—you have to prevail over the obstinacy of pride, the obduracy of prejudice, the self-sufficiency of shallowness, the deadly slumber of the indolent, the feverish passion of the impure. All this may be achieved through the word spoken in faith in JESUS' Name: but assuredly not without much prayer and painstaking. Sacred eloquence is not another name for fluency of speech; perhaps, indeed, of our own countrymen it may be said that the more fluent they are generally, the less eloquent. What I mean is a something comprised of truth, originality, beauty, sublimity, fervour, pathos, and sometimes humour; which resorts by turns to warning, denunciation, expostulation, soothing, comforting: but which requires above all that one should feel himself standing "between the dead and the living," and charged with a message which is of life or death; and that this death would be the eternal loss of GOD, that life the everlasting fruition of a FATHER'S love, in a kingdom merited by the Passion of His dear SON.

I must not add more. A simple, lucid style is the thing important above all others; but I am sure too that we ought all to try to speak eloquently, in due season. "Flowers of rhetoric" are not always to be despised. Bossuet was called "the eagle of Meaux," and we remember Moses' description of the eagle which "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on

her wings." If we would try to *soar* somewhat higher than we often do, we should perchance lift up some of CHRIST'S little ones with us, and give them a nearer view of Heaven's gate. But the eloquence of a Missionary should be, I think, like that of the book of Deuteronomy or of Jeremiah, not a mere fertility of diction or graceful word-painting, but persuasive by its vivid truthfulness, and irresistible by its sympathy with the sorrows and groanings and inward wrestlings of tempted, sin-laden souls. An ornate style is entirely out of place in the Mission-field.

I am not one who believes that sermons should be always short. The mistake is in assuming that all should be of the same length. Five minutes may be quite enough for declaring the good news appropriate to a great festival. But for purposes of conversion, why should George Herbert's allowance of an hour be regarded as absurd? A preacher, pleading for repentance and amendment, or in the midst of conducting some lost sheep back to the fold, is not to be silenced suddenly, like a speaker at the Congress interrupted by the President's bell. And perhaps what is meant by the common outcry against long sermons is really this—that so little of what is uttered from the pulpit can be called preaching at all. However, your own eyes will tell you. The moment your people show signs of weariness or impatience they should be allowed to escape; else your preaching becomes a tyranny, most justly to be resented. The only question then would be, whether you might not have kept them longer if you had taken greater pains!

But while we allow that sermons must sometimes be long, need we pledge ourselves to preach quite so *many* as we commonly do in the course of a year? Indeed, I do not see how to dispense you from the obligation while you are

Missionaries, sowing the seed broadcast, proclaiming the glad tidings from settlement to settlement. My advice would be different if you had a compact parish and a system of work well consolidated. Then, if your people insisted on this as a bribe, I should often give instructions instead of formal sermons, and only so on condition of their taking notes of what you gave them. Otherwise they would be employed much better in reading or meditating privately at their own homes. But with elementary teaching it is different. A Missionary can hardly preach too often, if he has that to say which his neighbours, dying daily, need to hear before their race is run. But how to keep the mind and memory furnished for such constant demands? By reading and studying a *little* every day, and writing down your reflections on what you read. And next, by providing yourself with a certain number of sermons, in *outline*, which you can preach again and again, with variations according to time and place. The heads may very well be the same as what you keep for your catechizing of the young ones. There need be no monotony about the working of this plan, if handled skilfully and brightly.

But you must look out too for variety of another sort, both for your own sakes and that of your audience. Special opportunities should be seized whenever they present themselves. A baptism, a marriage, a funeral, a great calamity, an unexpected deliverance, an arrival or departure in which many are interested, will enable you to make sure of an attentive audience when next the congregation assembles. Then, as I said before, tell them *at once* what they want to hear about, and go on afterwards to add the lesson which you desire that they should hear and receive for their good.

As a rule, you had better keep to those phases of human existence which are known to your people, and which they themselves illustrate in their daily life. Walk through GOD'S earth with them as they have seen it; cross the great deep with them as though inured to their special modes of seafaring. And still, now and then, you must travel away with them to tell of other lands, or back into the fertile past of history, to be taught by the examples of the mighty dead. One instance of this will readily occur to you. Converts to Christianity in modern times ought to hear of the faith and patience of saints long ago; of the courage and labours of Missionaries especially: and of martyrs who laid down their necks for the defence of the Gospel.

Finally, dear brothers, have patience yourselves, and faint not in the day of adversity. In this letter I have not attempted to deal much with the preacher's own inner life. But although little has been said, a prominent place was given to one sentence which did refer to that subject,[1] so as to show that I was at least fully conscious of its importance. Bishop Wilson, in his "Sacra Privata," will give you all else that you can desire, for supplying the deficiency. But I may urge you, at any rate, to hope and have patience; when the day comes in which you have to address a prejudiced or hostile congregation, then to remember how truth was resisted in JESUS' own Person, and so to be still and at rest; but for the most part, as Canon Burrows says, to expect great results from your sermons. And never to think that your people are not worth taking pains with. Real ability consists, not in so much knowledge acquired, but in the preacher's power of adaptation to his surroundings: that you should do your duty in that state of life unto which

[1] I allude to a sentence quoted from Gratry on page xv.

God hath called you.[1] In the Mission-field, moreover, especially, there is room for very great improvement in this branch of pastoral work. Too many have begun from the English model, wholly unsuited to conditions such as ours, and have met with small success in consequence. Believe me, there are great opportunities for those who will discover a new and better way; who will study the characters whether of heathen or colonists in order to understand, and attract, and subdue them to the obedience of Christ; who will so bring to perfection the art of mission-preaching that they, like the apostles of old, shall "with great power give witness to the Resurrection of the Lord Jesus." Let that be your laudable ambition, my dear brothers, and your constant endeavour; so may "great grace be upon you all!"

Your very affectionate and faithful
servant in Christ,

Edward Nassau.

[1] The famous mediæval preacher, S. Bernardin of Sienna, laid down the following rules: "In all your actions seek in the first place the kingdom of God and His glory; direct all you do purely to His honour; persevere in brotherly charity; and practise first all that you desire to teach others. By this means the Holy Ghost will be your Master, and will give you such wisdom and such a tongue that no adversary will be able to stand against you."—Alban Butler's Lives of the Saints.

No accidents of circumstances or situation can affect the universal application of such principles as these.

THE MISSIONARY'S FOUNDATION OF DOCTRINE.

Chapter I.

THE INCARNATION.

"Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved; (but only the Name of our LORD JESUS CHRIST.)" Acts iv. 12, and Office for Visitation of the Sick.

"AT the Name of JESUS every knee shall bow." Dear to the heart of Christendom is the slight act of worship, which, by venerable custom, tells of lowly self-abasement before Him Who emptied Himself of all for us. "From the rising of the sun even unto the going down of the same," prostrate crowds adore, wherever the mighty Mystery is still commemorated in the appointed manner—*Et Incarnatus est de Spiritu Sancto ex Mariâ Virgine, Et Homo factus est.*

Flectatur omne genu . . . omnis lingua confiteatur. Before all else, the Missionary must teach men to believe, to confess, to pray, in this Name. No one ever so believed, who did not receive a blessing for his faith. If not all alike, yet all enough for their need. Faith in the Incarnation was blessed in one way to the glorious and highly-favoured Mother, the Θεοτόκος: in another to that great Apostle, through whose confession came the promise of an invincible

Church: and again quite differently to the slower apprehension of desponding S. Thomas: but always and everywhere it came with peace and salvation attending it. "Believe on the LORD JESUS CHRIST, and thou shalt be saved."

PRE-EXISTENCE OF THE SON OF GOD.

S. John teaches that the Word was with GOD, and the Word was GOD, in the beginning. S. Paul, that He was in the Form of GOD. The title SON of GOD is itself a declaration of His Divinity, and is equivalent to the Θεὸν ἐκ Θεοῦ of the Nicene formula. That there are Three Persons (or rather ὑποστάσεις, for that term is not well rendered by Personæ, the equivalent of πρόσωπα,) is necessary for us to believe, that we may know GOD as the supreme Intelligence and Love. Thus, when the SON is said to be "begotten of the FATHER before all worlds," and by an eternal generation, we perceive that the FATHER has in the SON a living Image of Himself, equal to Himself, the full expression of His Thought, and object of His Love—"the Word, the Only-begotten, Which is in the Bosom of the FATHER." We see, next, that if GOD is pleased to create, it is what we should expect that the FATHER should make all things by the SON, because of what has already been said,[1] that the SON is the expression of His Thought—the flowing forth of

[1] And because of that universal Heirship which belongs to the Second Person as such. The expression πρωτότοκος πάσης κτίσεως (Col. i. 15) while it marks the absolute pre-existence of the SON, shows Him also in relation to the Universe, and prepares us for the statement which follows, that "by Him were all things created." The FATHER creates by Him, because He as the First-born is absolute Heir and Sovereign LORD of all things created. (See Bishop Lightfoot's note.) All which, however, is easier for us to understand when our LORD has *re*-created us by His Incarnation: thus becoming, for our advantage, κληρόνομος πάντων. (Psalm lxxxix. 28; Heb. i. 2; S. John xvii. 2.)

His Counsel—the ἀπαύγασμα τῆς δόξης, the εἰκὼν τοῦ ἀοράτου. While, as to the discriminating *Love* which fashions every detail of the mighty universe, disposing all things in order and number and weight, as by the finger of an infinitely skilled artificer, this also we adore as GOD, under the Name of the HOLY GHOST; because we must believe such Love to be equal both to the Supreme Source, from Whom, and to the Word or Thought through Whom, it proceeds and is shed abroad. Confining our attention, however, to the Second ὑπόστασις, we see that there may be reasons, derived from their eternal relationship in the Godhead, why the SON and not the FATHER, should have become INCARNATE. If the Divine purpose was to "go forth beyond the sphere of Godhead into lower regions of life," to raise His creatures into closer relations with Himself—which is all that shall be said at present as to the intention of the Incarnation—we can see that this would be the office of that co-equal SON, Whose own perfect love of the FATHER was to be imitated according to their capacity by the creatures thus highly exalted and ennobled. Their first duty would be to worship the FATHER in spirit and in truth; and how could they learn this so well as by union with Him Whose true Sonship disposes Him to reflect in all things the will of Him that begat Him? "No man cometh to the FATHER but by Me;" we can understand that they, who were themselves to have "such manner of love bestowed upon them, that they should be called the sons of GOD," must realize their dignity only in, and through, the Only-begotten. He alone is, by His very position in the Trinity, the One Mediator between the FATHER and Creation. As S. Athanasius writes, "By this Offspring the FATHER made all things, extended His Providence to all things, exercised His love to man."

See Lacordaire's Conferences on GOD.

Of One Substance with the Father.

"The Godhead of the Father, of the Son, (and of the Holy Ghost,) is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son." Some of the ante-Nicene Fathers may have written incautiously, as if the title of Son first came to Him at the Creation, but there was no formidable attempt to divide the infinite Divine Essence, nor imagining an inferior Godhead to be His,[1] until the reign of Arianism and other cognate heresies. Assuming that the offspring must be later in existence than the parent who begets him, Arius argued that the Son was a creature, merely named after, or inhabited by, the impersonal attribute called the Word or Wisdom. It was then that S. Athanasius discovered the immense importance of that metaphor in Hebrews i., by which the Son is called the "effulgence of the Father's glory." "Who can imagine that the radiance of light ever was not? Who is capable of separating the radiance from the sun?" God, he says again, being indivisible, is Father of the Son without partition or passion; and not as men beget children in succession, but by one continuous act, separating nothing from His Essence, so that to Him there is One only Son, alone in the Father's Bosom, and of Whom He may say, "Thou art My Son; this day (and every day) have I begotten Thee."

As to whether the Divinity of Jesus Christ can be other than the Supreme Godhead, Waterland says, Compare the following texts:—First, Isaiah xlv. 5; "I am the Lord, and there is *none else*, there is no God beside Me." And then, S. John i. 1, "The Word was God;" or Rom. ix. 5, "Christ came, Who is over all, God blessed for ever." Yet, as the Arians had so impoverished the notion of God,

[1] The Ebionites, &c., are passed over in a slight treatise like this, as comparatively unimportant. Attacks on the Catholic Faith came with great wrath at first, but each only for a short time.

and the λόγος might be supposed a mere attribute of the FATHER, it was thought necessary at Nicæa to guard our LORD'S Divinity by a new definition—ὁμοούσιον τῷ Πατρί, "of one Substance with the FATHER." This was no enlargement or addition to the doctrine as revealed. The truth was already fully known from S. John x. 30, "I and My FATHER are One," (ἕν ἐσμεν;) but the adjective ὁμοούσιον, now first brought in and set up as a buttress to the Catholic Faith, succeeded where all else had failed, in completely discomfiting the quibbles and sophistries of heretics. Again and again they dashed themselves against it, as it were, or tried to creep round it into the fortress; but always in vain. If the Substance of both Persons (the οὐσία of both ὑποστάσεις) is one and the same, then must the SON be in all respects "equal to the FATHER as touching His Godhead." And this alone can be the proper inference from our LORD'S question in S. John xiv. 10, "Believest thou not that I am in the FATHER, and the FATHER in Me?"

SUBORDINATE.

How, then, came the expression "subordinate" to be used of the Second Person of the Trinity? Refer, for instance, to 1 Cor. viii. 6, εἷς Θεὸς ὁ Πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. "Subordinate" is clearly right, because the FATHER always stands first, as the sole fountain of all being, even of that which is uncreated. The FATHER hath life in Himself; the SON also hath life in Himself, but given by the FATHER, (S. John v. 26.) That is the difference, and it is a distinction between the two Divine Persons from all eternity. S. Augustine says, "The FATHER gave, the SON received; received, to be Himself fulness of life, whereby others believing should live. And to Whom gave the FATHER this? To His Word, Who was in the beginning."

Certainly, S. John v. 26 has been otherwise explained. But suppose it could be taken to mean a special commission given by the FATHER to His SON *when made Man*, that He should give life to the world *through His Blood;* we should not, by surrendering the text, have lost the ability to prove the doctrine of CHRIST's subordination in the Godhead. We might still appeal to S. Paul, in 1 Cor. viii. 6, (quoted above;) or, better still, to the first verse of S. John's Gospel,—ὁ λόγος ἦν πρὸς τὸν Θεόν. Only, it is better not to quote in support passages which may only concern the human nature of our LORD; and although the allusion in S. John xiv. 28 *may* have been to "eternal relations between the FATHER and the SON,"[1] we shall be safer, probably, and nearer to what the context suggests, if, with the best Western authorities we take it the other way:—My FATHER is greater than I am *as the Son of Man*. The passages which relate to this doctrine of Subordination are sufficient, but they are not numerous; and while we agree with Bishop Bull, that the doctrine is necessary for the sake of maintaining "unimpaired the Unity of GOD and the Divine Monarchy"—for unless the source of Godhead be supposed to reside entirely in the FATHER, the three equal Persons may be also three equal GODS—we shall still consider that its relation to the Incarnation is not quite so direct and important as that in which the ὁμοούσιον stands. We are not to rank it among the subleties of Oriental speculation; it is much more than that: but yet, for our present purpose, less depends on deciding in what sense ὁ λόγος ἦν πρὸς τὸν Θεὸν, than in believing and acknowledging *ex animo* that which follows, viz., that, although subordinate to the FATHER, Θεὸς ἦν ὁ λόγος.[2]

See the quotation from Tome of S. Leo, below.

---

[1] See Canon A. J. Mason's Faith of the Gospel, chap. ii. 8.

[2] On the importance of this doctrine, however, as against particular heresies, see Keble's Introduction to Hooker, p. lxxix.

The Incarnation as a Mystery.

The great text is, of course, S. John i. 14. "The Word was made, or became, Flesh." Hence the words, Incarnatio and Corporatio in Latin, σάρκωσις or σωμάτωσις in Greek. Next to this, the most important is Isaiah vii. 14, (which, however, would be obscure if it stood alone, and needs the light thrown upon it by the other.) 1 Tim. iii. 16 is another foundation-stone of the doctrine. (Here, it is true, the Revised Version gives, "*He Who* was manifest in the Flesh," and in the margin utterly rejects the Authorized; but the meaning is really the same, since He Who was manifest by a "great Mystery," as is said in verse 15, can only be God. Most probably we have here the fragment of a very early Creed, showing that the dogma of God made Flesh was current long before the date of S. John's Gospel.)

But, however dear and sacred this word Incarnation may have become to us, we should notice that it needs something to be added to it, as is done in the Nicene Creed, where "and was Incarnate," &c., is followed by "and was made *Man*." For Jesus Christ is not a Human Frame animated by the Everlasting Word in place of a soul, as Apollinarian heretics taught. He is "Perfect God and Perfect Man of a reasonable soul and human flesh subsisting." He "did not come into man," says S. Athanasius, "but the Word *became* Flesh (or Man)." In Him "two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man." (2nd Article of Religion.) "Existing in two Natures, without confusion, change, division, separation; the difference of the Natures being nowise annulled because of the union, but rather the proper existence of each nature being preserved, both being combined into one Person and one

Hypostasis." (Council of Chalcedon, A.D. 451.) This is what is termed the Hypostatic Union, or ἕνωσις καθ' ὑπόστασιν. This is so great a mystery that we can only exclaim with S. Ambrose, "Mens deficit, vox silet, non mea tantum, sed et angelorum." At the time when it was necessary to mark the distinction of the two Natures as against the Eutychian heresy which confused them, S. Leo and others loved to contrast the glory and the humiliation, the strength and the weakness :—"Non ejusdem naturæ est . . . in ligno pendere, et in noctem luce conversâ omnia elementa tremefacere; aut clavis transfixum esse, et Paradisi portas fidei latronis aperire . . . dicere, Ego et Pater unum sumus, et dicere, Pater major Me est." We believe that the two Natures continued without mixture or confusion, so that our LORD cannot be denied to have had two wills; and as Man prayed with strong crying and tears, while as GOD He was, and is, omniscient and unchangeable. And yet He is not two, but one CHRIST: He has no Personality but that which is Divine; and Nestorius was justly anathematized by the Council of Ephesus (A.D. 431) for denying to His Mother the title of Θεοτόκος.

GOD, as infinite, can suffer no change, whether of addition or diminution, by union with manhood. And to refute the Nestorian heresy, early apologists were wont to make much of Heb. ii. 16, "He took . . . the *seed* of Abraham." He took, says Hooker, the very first original element of our nature, before it was come to have any personal human subsistence. It was so taken, "ut ipsâ assumptione crearetur." Otherwise He would have been two persons. But the Child of Mary was never, even for one instant, other than the Word: because the Hypostatic Union was effected before birth—at that moment indeed when she answered, "Behold the handmaid of the LORD," and so received strength to conceive the SAVIOUR of the world. This is the only faith that can be orthodox, though it must be held

without prejudice to the truth of His Humanity. For Godhead and Manhood must be ever held distinct, and no *σύγχυσις* of these can be entertained as possible, in time or in eternity. The bush on Horeb was not consumed by the flame, nor the Manhood of JESUS by the inhabiting Godhead. The mind of Eutyches may have been more reverent than that of Nestorius, but both alike were heretics.

Yet, with the distinction of Natures, it is right nevertheless to believe, (see Hooker) that by means of its union with Deity "sundry eminent graces have flowed as effects into that Nature which is coupled with it."[1] And these we may contemplate from the first unction with the HOLY GHOST, foretold in Isaiah xi. 2, up to the final coronation of our LORD'S victorious and glorified Humanity, revealed to us under the phrase, "He sitteth at the Right Hand of the FATHER." But *how* the two Natures are combined in the one CHRIST, and what is that *θεανδρικὴ ἐνέργεια* by which the two work together for the FATHER'S glory in the salvation of mankind—how there are two wills, but one volition, two operations, but one work—is an inscrutable, impenetrable mystery. Like the hand to the man whose hand it is, says Jackson; like the reasonable soul and flesh, says the Athanasian Creed; like the unconsumed bush holding the flame of GOD, says another. We can multiply metaphors,

[1] There is a striking passage of Avila, where he imagines "this holy Soul, in that blessed moment when it was created, opening its eyes and beholding itself so marvellously enriched, and raised to the first place among all created beings, all the hierarchies of Heaven kneeling before Him to adore Him," &c. "No tongues of Cherubim and Seraphim" could declare "the love with which the Soul of JESUS would love Him Who had so highly glorified Him." (Esta anima santa en aquel dichoso punto quo fué criada, abriese los ojos, y se viese tal qual has oido, . . . y viese ante sí arrodilladas todas las Gerarquias del Cielo. . . . . Es posible decir, con qué amor amaria esta tal anima? . . . Hay algunas lenguas de Querubines y Serafines que esto puedan decir?)

but these are the "deep things of GOD," into which angels desire to look.[1]

Indeed, even devout minds are apt to go astray here in attempting to define too much, well versed though they may be in theology, and in the Holy Scriptures. It is so easy, while avoiding the old Sabellian error of "confounding the Persons," to treat the derived Godhead of the SON as inferior to that of the FATHER: to pass from maintaining our LORD'S *human* submission of will to describing Him as "obedient" to the FATHER from eternity—as if there could be two wills in the Godhead: or again, to incline to the notion that in His self-emptying (Phil. ii. 7) was included the suspension of some of the essentially Divine attributes, as for instance that of Omniscience. Or, in an opposite direction, while protesting against Eutyches, to forget the peculiar dignity of our LORD'S Manhood, as that by which the whole human race is regenerated, of which to partake is to live for ever, and which, by its unction from the Godhead, possesses ever in itself "all the treasures of wisdom and knowledge," however hidden during the days of its humiliation upon earth. Not that the Manhood was absorbed by being taken into the Godhead; nor was the Godhead wholly received into the finite capacity of the Manhood. The soul of CHRIST, says Hooker, is not so illuminated as to be endued with infinite knowledge peculiar to Deity itself. Only so far as was possible did CHRIST'S Humanity serve as the interpreter to man of the invisible, ineffable Godhead: and when JESUS declared that the SON was ignorant of the hour of the Day of Judgment, this was not said as if in His Divine Nature He had been ignorant of anything, nor as refusing to speak of what He knew, but because these are matters which

[1] Newman's very remarkable Sermon on the "Humiliation of the Eternal SON," (Sermons, vol. iii.,) for all its wisdom and beauty, seems like an attempt to sound the fathomless deep. Ὡς ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

neither human thought nor speech can compass. (Compare Acts i. 7.) But all creaturely knowledge was His. And if we deny this, we become Nestorians.

The Human Instrument and the Divine Agent.

He "was conceived by the Holy Ghost, born of the Virgin Mary." Let us be careful not to pass over her part in the Incarnation. Her part was to *consent* merely to be the instrument; but it was a part determined by an unerring Providence, and with its acceptance by Him Whose handmaid she was, the Incarnation took place. She became the Mother of God. "O Mother more than motherly!" exclaims Isaac Williams, "Mother of mercy, for thou art the Mother of the Merciful One! Mother of life, for thou art the Mother of the Giver of life." "There is no act of faith like hers; none of which we can each of us say, My salvation is bound up in that her reply." Again, is there any other reason, besides this faithful consent, why all generations should call her blessed? Yes. In the Incarnation He took "of her substance;" in the Christmas collect we say with emphasis, that He was born "of a pure Virgin." A new beginning was now made in Christ the second Adam; and, without venturing to define too narrowly, we hold that Mary, whom the angel saluted as κεχαριτωμένη, was, for the honour of our Lord, preserved from actual sin, and pre-eminently sanctified, that she might be worthy to bring forth the sinless Saviour, the flower of humanity. His one earthly parent, He derived from her nothing but what was fair, lovely, and without reproach. The Lord was with her, and she was, and is, blessed among women.

"——— Blessed Maid,
And Mother of my God . . . . . George Herbert.
Thou art the holy mine, whence came the gold."

But, far greater than the instrumentality of that lowly maiden of Nazareth, was the agency of the Third Person of the Trinity. "The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee: *therefore* also that holy thing which shall be born of thee shall be called the SON of GOD." Though in truth the work of the whole three Persons, the Incarnation is assigned principally to the third, and here let us quote Mr. Hutchings:— "The position of the HOLY GHOST is that of the Bond of Union between the FATHER and the SON, hence He is the author of all sacred unions. He joins the soul to CHRIST, and unites souls together in the Communion of Saints. It therefore is fitting that He should be the Minister of that high and singular Union, which was effected between the uncreated and the created in the One Person of CHRIST. Again, as the personal Love of GOD,[1] He would have part in that mystery, which is the highest expression of the love of GOD for His creatures. And as the Source of all sanctity, He forms that sacred Manhood and dwells in it."

THE HYPOSTATIC UNION PERPETUAL.

The two natures in CHRIST are for ever inseparable. "Even when His Soul forsook the tabernacle of His Body, His Deity forsook neither Body nor Soul. If it had, then could we not truly hold either that the Person of CHRIST was buried, or that the Person of CHRIST did raise up itself from the dead. The Deity was still inseparably joined with both." (Hooker.) So too, now, in Heaven, He is over all, GOD blessed for ever: He is also the "one Mediator between GOD and man, the Man CHRIST JESUS;" until at the end of

[1] So the Tridentine Catechism:—"Because the mystery of the Incarnation declares the singular and boundless love of GOD towards us, it is, therefore, in a peculiar manner attributed to the HOLY GHOST."

the world He shall so come, in like manner as He was seen to go into Heaven, the true Son of Man. On the Judgment seat will be the *μορφὴ δούλου*, visible to all the assembled nations, as well as the *μορφὴ Θεοῦ*, apprehended only by the quickened vision of the elect. The Incarnation is eternal.

The human Soul or Spirit of JESUS CHRIST was not only sinless, but impeccable, although liable to temptation. (Heb. iv. 15.) His Body, throughout the days of humiliation on earth, was subject to pain and weakness, though not to disease, nor to corruption in the grave.[1] Thenceforth it has become a new Temple, (S. John ii. 19,) suited to the condition of the all-powerful and victorious Spirit which He infused into it when He rose again. From the Resurrection, the whole CHRIST is in glory.

CUR DEUS HOMO.

Why, in the eternal counsels of GOD, the Incarnation was decreed to happen, is a question which was much debated of old, especially by those mediæval writers among whom S. Anselm is pre-eminent. The best answer, however, is that of S. Leo.—*Ideo Filius hominis est factus, ut nos filii Dei esse possemus.*[2] But "sons of GOD" in a higher sense than was Adam in Eden. It is not enough to say that "Paradise lost," was "regained" in CHRIST, nor that He came to restore us to the image and likeness of GOD in which we were formed at the first. The "Mission" of the Second and

[1] *Διὰ τὸν ἐνοικήσαντα τοῦ Θεοῦ Λόγον, ἐκτὸς ἐγίνετο φθορᾶς.* S. Athanasius De Incarn. Verbi, 20: who adds that while in our LORD's Body the death of all mankind was being accomplished, at the same time both death and destruction, through the presence of the Word, were being done away.

[2] Or see S. Athanasius De Incarn. Verbi, 54: *αὐτὸς γὰρ ἐνηνθρώπησεν, ἵνα ἡμεῖς θεοποιηθῶμεν.*

Third Persons was intended to raise us into "closer relations with the Godhead than our proper nature implied or could effect." (Carter.) "Through the knowledge of Him are given unto us exceeding great and precious promises: that by these we might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust." A "new and living way was consecrated for us through the Vail, that is, His Flesh," that we might draw near to GOD. What would this Divine worship be in its perfection? That we should attain to rest and mansion for ever in the FATHER'S House—His Whom the Incarnate SON has declared to be *our* FATHER—by which we are to understand a full and ceaseless intercommunion of our souls with Him Who made them; an entire conformity to His Will: a worship in spirit and in truth, with the whole energies of body, soul, and spirit,[1] these being raised from the state of humiliation into that of glory; and yet this glory not of intellect nor of physical perfection, but of holiness.

We should notice the essential difference between this and the Hypostatic Union that is in CHRIST alone. However highly exalted through grace, we should still retain our distinct human personality, which CHRIST never had. *We* might be partakers of the Divine nature. *Christ* never "partook" of the Divine; but rather, took the Manhood into GOD. (The importance of this contrast will be seen later on.) Nor should we fail to notice, again, that the fullest partaking of the Divine Nature attainable by man is promised to him always, not as an individual, but in his corporate capacity. It is the *Church* which is CHRIST'S Body, inheriting His resurrection-energy: His Bride, not having spot, or wrinkle, or any such thing: His Holy City, having the glory of GOD. Are there any even beyond the Church, living agents, who partake, or shall partake ulti-

[1] "That energy which shall be at once our work and our rest for ever," as Dr. Paget says so beautifully in "Lux Mundi."

mately? Speculations of this kind run a risk of crossing the line into Pantheism, but certainly there is a magnificent breadth in prophecies like those of Rom. viii. 21,[1] and Ephes. i. 10, which even the promised expansion of the Catholic Church may seem insufficient to fulfil. The salvation that is in CHRIST may be larger than we even yet dream of. And yet it can never change the unalterable distinction that is between the Almighty and the works of His Hands; between the Redeemer and His redeemed, whom He brings indeed to glory, but to glory as the free gift of His bounty.

See Westcott's Christus Consummator; and passages cited by him on Heb. ii. 9. ("Ep. to the Hebrews," p. 46.)

PRIMARY MOTIVE.

To bring life and immortality to light was the aim, yet not the foremost aim of all. Before regeneration and illumination could ensue, one other great fact must first be accomplished. That joyous spirit, which in the first Christian age, would sing of Him only as the Dayspring, was hardly in keeping with the sad abasement of His first appearing. Thus, then, we may be thankful to possess, for our guidance, the safe words of the Creed. "For us men, and *for our salvation*," it took place. Before anything else, the Incarnate Word must be our *Jesus*, to save us from our sins. From the Fall itself this had been known. "Even then, a light dispelled the gloom, and the promised Seed, JESUS, the Son of Mary, was announced to our contrite parents." This hope had been continued, not merely by means of frequent miracles, or the long succession of symbolical rites and sacrifices, of psalms and prophecies, but also by the appearance from time to time on earth of a

[1] Were the sermons to birds and fishes, which S. Francis and S. Antony of Padua are said to have preached, inspired by this text? It seems possible that they may have been due to some notion of the salvability of the brute creation.

mysterious Being to Whom the name of the Angel-JEHOVAH has been given, and Who seems to have claimed worship from those to whom He appeared. (See Exodus iii. 5; Joshua v. 15.) Later, when the Jew was in exile, the voices of the prophets began to be raised in higher strains of confidence, as they told of Messiah's advent, now to be reckoned by "weeks" of years. Returning from captivity, the remnant built up a second Temple, to which they trusted that the LORD, the Desire of all nations, should suddenly come. At last His Feet stood on the banks of Jordan, and the forerunner felt his "joy fulfilled." But the Baptist's joy was not like that of his countrymen, in prospect of a liberator like Moses or David. The deliverance which he was sent to announce through JESUS CHRIST was of another kind—"Behold the Lamb of GOD, Which taketh away the sin of the world."

e Magee
the
onement.
c. I.

In considering the great subject of our redemption through the Incarnation and Atonement, it is best not to claim *necessity* for the employment of this means. We should be content with quoting the well known words of S. Augustine. "Not that no other way was possible to GOD, but that no way of healing our misery was more suitable." *Convenientia*, not *necessitas*. But the convenience was so great—the "depth of the riches of the wisdom" so profound—that any one who ponders this earnestly can hardly fail to find in it the strongest possible support both to his love and to his faith. No infidel, one would think, can have given much real attention to the mysteries of Bethlehem and Calvary. He can scarcely have worshipped with the shepherds; he can never have stood and watched with those four beside the Cross!

For instance, it has been shown: (1) that CHRIST, as Himself both the true Image of the FATHER and the Creator of all things, could best renew in us what had been defaced by sin; (2) that He thus best made known to us the love

of GOD for man, (S. John iii. 16; 1 S. John iv. 9, 10;) (3) that He declared both the evil of sin and how to overcome it by the willing and humble endurance of pain; (4) that, by the co-operation of the two natures, He, as Man, suffered in that nature which had sinned, while, as the true GOD, ὁμοούσιος τῷ Πατρί, He caused this voluntary self-sacrifice unto death to be infinitely precious and meritorious. With this, then, let us be content. That an infinite price was paid, there can be no doubt; (see 1 S. Pet. i. 18; Acts xx. 28;) but even S. Anselm is not to be followed as a leader, when he imagines a *necessity* that it should be infinite, so as to satisfy for an infinite debt. Sin has been likened to a debt of ten thousand talents, but that is not infinite; nor would it become such because of its ἀνομία, (1 S. John iii. 4.) Enough to know that the satisfaction was not only sufficient but superabundant, testifying to the generous love of GOD as well as to His justice.[1]

Again, there are still a considerable number who maintain the theory of substitution. But substitution is not satisfaction. The merits of CHRIST are not given in *exchange* for our guilt, to dispense us from working out our own salvation. But they render the repentance of those who believe acceptable, whereas apart from them it must have been worthless.

CHRIST "came to be a Sacrifice, not only for original guilt, but also for all actual sins of men." The stress here is laid, and rightly, on the *actual* transgressions, which are far more culpable than the taint inherited from Adam. Yet, in view of a self-reliance which tends constantly to revive the heresy once known as Pelagian, we must ever declare

Article ii. (See also xxxi.)

[1] So Dante, (Paradiso, Canto vii. :)

"Chè più largo fu Dio a dar sè stesso
In far l'uom sufficiente a rilevarsi,
Che s'egli avesse sol da sè dimesso."

that those who are "in the flesh" cannot please GOD; and that our condition by birth needs the application of CHRIST'S atoning Blood, even before any wilful sin has been committed. The infant a few hours old, if brought to Baptism, is understood thereby to pass through the Red Sea of the SAVIOUR'S Passion, as through a grave, from which the new life of grace takes its origin. Unless sharing first in the Atonement, he cannot be born again. Nay, inasmuch as infants often die without having committed actual sin, but always need to be cleansed from the other, we perceive that there is truth in the opinion, (though liable to misconception,) that He is a sacrifice "*more* for original than for actual" offences. More frequently for the one, more powerfully for the other.

SUBSIDIARY MOTIVES.

GOD'S will is one, and therefore it is not strictly correct to speak of primary and subsidiary motives contributing to the Incarnation. But as we are obliged to view so great a subject from divers points of view, here a little and there a little, it is not easy to avoid some such classification and subordination in our own minds. Included then, as seems to us, in the great primary motive, or contributing to the grand consummation, of "bringing many sons to glory," are such as the following, which we arrive at by meditating on the three-fold Office of CHRIST:—

(*a.*) He came to be the Priest, merciful and faithful. As such, He made that voluntary offering of Himself on the Cross, of which we have spoken already. But His Priesthood includes more than this. For we too are made part of the Sacrifice and Oblation, and even, through Him, of the Satisfaction. Us too He offers, in Himself; making a sin-offering of our penitence, a burnt-offering of our devotion, a peace-offering of our charity; associating us with Him in

each experience of life, consecrating our prayers, labours, and sufferings,[1] bringing all to the FATHER as endued with the virtue of His glorified humanity, by a priestly intercession that shall stand to the world's end. So, in a word, He became Incarnate that He might lead men back a living sacrifice to GOD. Not content with having partaken of our flesh, and borne our iniquities, He remains evermore our Advocate with the FATHER, that, our daily transgressions being done away through the continual pleading, we may offer unto the LORD an offering in righteousness. He came to make us ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ. But both priests and victims; priests offering ourselves, even as He offered Himself.

(*b.*) He came to be the Prophet, mighty in word and deed. He declares the FATHER to us—for "I and My FATHER are One"—and thus to have seen and heard JESUS CHRIST, is to have seen and heard the FATHER. Through the advent of the Incarnate Word, albeit in great humility, GOD, Who spake by the early prophets πολυμερῶς καὶ πολυτρόπως, has at last spoken fully and plainly by His SON. This is that "manifestation of light," of which S. John writes so much. Darkness passes, the devil is exposed as a liar, men know the truth, and the truth sets them free; and they "worship the FATHER in spirit and in truth." "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

(*c.*) He came to be our King, leading us by His example, defending us by His power. As man, He is to be followed in everything: His perfect life is the only sufficient law to a Christian. As the SON of GOD, King and Heir of all things in His FATHER'S House, He unlocks the treasury of grace, converts souls and trains them for Heaven, chastises the wicked, sends forth His angels to minister, destroys the

[1] On the moral and spiritual efficacy of pain, see Mr. Illingworth's beautiful essay in "Lux Mundi."

works of the devil, shepherds the faithful departed in bright fields of Paradise, till having put all enemies under His feet, He shall deliver up His kingdom to the FATHER. For then His mediatorial rule shall have attained the end for which He took the government upon His shoulder, when the Church shall have passed victorious through her trial, and He that sitteth upon the Throne shall say, "Behold, I make all things new."

THE END OF MAN.

Thus then in Him, GOD manifest in the flesh, we see revealed the true end of man.

The Incarnation finds human nature subject to vanity, corruption and death, as the wages of sin. A new beginning is made by a spotless birth, of a pure Virgin, by the overshadowing Spirit. At first the Second Adam "abideth alone;" alone He suffers and dies, and makes atonement for the sins of the whole world, as could only be through the sacrifice of One in Whom perfect GOD is joined to perfect man. Yet, in the act of dying, He, as our Priest, offers to the FATHER the whole human family whom He redeems from death; they become a θυσία ζῶσα in Him, to live for ever unto GOD, and to glorify Him in body and spirit, which have been "bought with a price" that they may be His. So, as He Himself lays down His life that He may take it again—delivers the Temple of His Body to destruction that He may raise it again in three days—He becomes also to all mankind, offered together with Him on the Cross, "the Resurrection and the life of them that believe." This great truth, obscured in the days of His humiliation, though taught even then, and ever contemplated in the purpose of the Incarnation, began to shine forth from the time that He rose again and ascended. Then it was felt that "if in this life only we have hope in CHRIST, we are of all men most

miserable." In vital union now and for ever with Him, so the Apostles teach, is our one sure confidence.

"Leave us not orphans, but send to us Thine HOLY GHOST to comfort us, and exalt us unto the same place whither our SAVIOUR CHRIST is gone before." When the Infinite GOD, All-holy, Almighty, Omniscient, Love itself, has dwelt on the earth, tabernacling in human flesh, "ut familiarius diligeretur ab homine Deus," and when that flesh that was made His Temple, has vanished out of the sight of men, the first great question must be, "Is His work now done? or has He come to take us up to where He is?"

To which the answer is direct, reassuring, and entirely satisfying :—"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." "Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards." For "Ye shall receive power, after that the HOLY GHOST is come upon you, and ye shall be witnesses unto Me." And "if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also."

We must speak of this more fully when our subject is the Holy Catholic Church, in another chapter. Suffice it to say at present, that not until CHRIST is glorified and set down at the Right Hand of the FATHER, can He be the source of spiritual life to all His redeemed. On earth He had worn a "body of our humiliation," and its weakness "pressed down" and confined the spiritual energies, so that mankind at large could not know what they were. But now, through the HOLY GHOST, sent forth from the FATHER by His intercession, CHRIST alive from the dead comes to thousands upon thousands, imparting to them a new nature which is His own, and membership in His Body. So the life of grace begins. It is the one only life of CHRIST, derived from Him as the blood from the heart; drawing its first breath

through the coming of the Πνεῦμα ζωοποιοῦν in Baptism, which He has made the Sacrament of the New Birth; growing on to maturity through Confirmation and the Holy Eucharist; restored to the penitent, when lost, through the ministry of Absolution; held and sustained against the pains of dissolution by the solemn prayers of the Church, (from which Holy Unction, as a soothing and effectual medicine, ought not to be severed;) to pass on from glory to glory in a future state, as it is said, ὁ ἅγιος, ἁγιασθήτω ἔτι. But that future state will be passed under the eye of CHRIST, for "they shall see Him as He is;" and in His likeness, for they shall "all come unto a perfect Man, unto the measure of the stature of the fulness of CHRIST." He will appear as their Life, and they too shall appear with Him in glory. They shall fully know at last the power of His Resurrection, and His love which passeth knowledge; not losing personal identity, maintaining their individual characters, yet so that all alike are centred in Him, that CHRIST may be all in all. Then shall He "see of the travail of His soul, and be satisfied." This, the crowning achievement of Divine grace in man, will be also the full fruit, the ripened harvest of the Incarnation. And so we are led to rest once more in S. Leo's grand and simple answer to the question *Cur Deus Homo?* "Ideo FILIUS HOMINIS est factus, ut nos FILII DEI esse possemus."

THE INCARNATION AND MISSIONARY EFFORT.

It is to the praise of the great Anglican Communion of to-day, that we are not the last to adventure ourselves among races still professedly heathen, idolaters, or Mohammedans. The banner of the Cross is enough for us now without the protection of the British flag. Like S. Antony in the deserts of Egypt, we challenge Satan to depart from spots long given over to his tyranny, and

where he has ruled almost without a rival. Wherever such ventures of faith are humble and manfully made, we need be under no apprehension that the HOLY SPIRIT will leave the Missionary unguided by His counsel. Our LORD and King will arm us with His own sharp two-edged sword, even a mouth and wisdom which none can gainsay. And He will send us, too, in the spirit of the good Samaritan, to pour oil and wine into the wounds of sin-stricken humanity. Power will be given, as to S. Patrick of old, to teach the sublime doctrine of the Trinity to simple folk by happy illustrations. The Incarnation and Atonement will satisfy the half-unconscious longings of men who, for want of this, have long sat in darkness and the shadow of death. Nor will the existence of superstitions which caricature the truth —as the pseudo-trinities and mock incarnations of Brahminist and Buddhist fables—be at all a source of perplexity. They may serve the purpose of sceptics and calumniators nearer home, but the heathen will not be slow to mark the difference between their own empty mythology and this central truth of Christianity—how the one Supreme GOD was pleased to manifest His love and pity towards His fallen children by taking upon Him their flesh, never to lay it aside; redeeming them once for all in that pure Body which alone could satisfy for sin, but passing forth from the propitiation on Calvary to the regeneration of Pentecost; taking men as they were that He might make them such as He would have them to be, the sons of GOD and heirs of eternal life. One part of the good news to them will be the unity and holiness of GOD, as it was to the Jews at Mount Sinai: the other part will be the love of the Three Persons towards themselves—a FATHER giving, a SON suffering, a SPIRIT indwelling and sanctifying. If any where they acknowledge points of contact between this and their own national traditions, if the latter have in any degree anticipated the former, they will perceive that by those they

have been prepared for these, as morning twilight passes into noonday splendour. "Whom therefore ye ignorantly worship, Him declare I unto you."

It must be remembered however that, since men are naturally indifferent to blessings of which they have not learned the preciousness by experience, eagerness to receive the Gospel must never be expected in the heathen when first approached. Where anything like eagerness has been displayed, as among the African races, we may be sure that curiosity had more to do with bringing this about, than settled conviction. With Asiatics objections are apt to be raised to those very things which appear to Christians most divinely gracious in our holy faith, as the self-abasement of the Eternal Word, and the free offer of pardon through a SAVIOUR'S Blood. They do not understand pity, and they have little sense of sin. And a barren asceticism is much more to them than the truth and beauty of a perfect life of love. The Missionary therefore must think of himself as sent not merely to feed the hungry, nor to bring the weary and heavy-laden to their Great Consoler, nor to enlighten the dwellers in darkness, but, first, to "cast out devils in CHRIST'S Name." And the promise is that they shall be cast out, if faith go with the word spoken. "When the Sun ariseth they get them away together, and lay them down in their dens." Only, that sunrise will be attained quite as much through the force of Christian example, as by any witness that is of the lips. CHRIST crucified must be lifted up, that He may draw all men unto Him; and He will be lifted up by those who, in their daily lives and suffering, follow His steps. After that there may be great wrath for a time, and the shadow of his Master's loneliness may fall across the Missionary's path, and his few converts may be exposed to a persecution as bitter, though not generally so blood-thirsty as that which the age of martyrs witnessed. But the same day in which that happens will

be the dawn of faith and of heroic constancy. Once more will persecutors kneel as it were by the side of persecuted, asking to share their reproach; and Stephen's angel-face will bring about the conversion of Paul. For the evil spirits have not had all their own way, even in heathen lands. The Light which came into the world by the Incarnation, lighteth every man far or near; and the love of truth and righteousness innate in every child of Adam, though obscured, can never be extinguished utterly, but will have its welcome ready, sooner or later, for the Gospel of Emmanuel.

The Incarnation and Colonial Life.

Thus far concerning the heathen. With them the present writer has very rarely come in contact, and can only speak from hearsay. But the fiercest antagonism to the Incarnation and all its consequences, moral or intellectual, does not proceed in these days from Mohammedan or Buddhist. The chief hostility arises from a considerable section of all the civilized nations of Europe and America. And from them the same spirit of unbelief is being disseminated to all parts of the world. For instance, if the Hindus of to-day were not largely imbued with the Western agnosticism, they would have found little in the childish pantheism of their old philosophers wherewith to oppose the revelation of a risen Christ. The sterility of the one could have been no match for the abundant energies of "mercy and truth met together" in the other. And again, it is certain that the tone of most of the British colonies has suffered very seriously from their reflection of the same phases of modern thought, conveyed to them too easily and regularly by the mail-bags of a weekly steamer. This kind of leaven is peculiarly pernicious to the "lump" of colonial society, because,—

(1.) The temper of a colony is naturally irreverent. To be so is the misfortune, rather than the fault of a new community. Yet the irreverence tells disastrously, when questions either of faith or of morals are at issue.[1]

(2.) Our colonies are (with some exceptions) small and remote. Hence a disposition to be easily deceived by the tone of infidel books which find their way out, full of overweening self-confidence and effrontery. All the libels which these books contain are taken for granted. Just as Englishmen not well acquainted with the balance of parties in France might easily conclude from what they read that the Church in that country was exhausted and powerless, so colonial observers of current events think the same about England, because they are too far away to see with their own eyes the magnificent quiet strength of our Church's renewal of life in the last fifty years.[2] And this mistake is helped by the often feeble and impoverished condition of the Anglican body as they know it, settled in their midst. On the whole, they do not wish to make the great plunge by becoming agnostics, but they feel unsettled, and if asked to exhibit any large amount of zeal for the ancient faith or the Church of their ancestors, would probably "go away sorrowful."

(3.) Of all *tropical* colonies, at least, it is true to say that their best thinkers are for the most part indolent. The climate tends to make them impatient of any lengthened

[1] It is not meant that there is any tendency to scoff or to be insolent. Our prophets need have no fear of the "children of Bethel" as they go through the streets; we have neither Ishmaelites nor Philistines among us. What is lacking is only the traditional awe of things venerable and sacred.

[2] A revival is real and true in proportion as it partakes of His spirit, Who charged men "that they should not make Him known." See Isa. xlii. 1, 2, 3; Zech. iv. 6; S. Luke xvii. 20; S. John xviii. 36. Whereas, to "sound the trumpet," (1 Sam. viii. 3,) or to "number the people," (2 Sam. xxiv. 1,) are the usual tokens of a weak human vanity.

mental process which may delay the conclusion at which they desire to arrive. Thus there is never much use in urging them *audire alteram partem*—at least if the side that has spoken already is the one that seems to be in the fashion. They have little disposition to "prove all things," though the end be to "hold fast that which is good." It is too high a price to pay for security of conviction.

For these reasons—to which many more might probably be added—the dissemination of infidel literature in our colonies is an enormous evil. It operates in the direction of indifference rather than aggressive hostility, (for in these little centres we try to live peaceably with all men as far as may be,) but one can hardly call that an advantage, while the half-belief of so many is made the excuse for their almost total neglect of the practice of religion.

What then are those modern heresies concerning the Incarnation to which reference has been made?

Looking back over the history of this doctrine in the Church, we cannot but feel that many are asking, Of what use are venerable formulas, and definitions, and buttresses of the Catholic faith in practical days like the present? Their discontent with such obsolete symbols they do not affect to disguise, and it disposes them to study the Person of CHRIST, as they pretend, *de novo*, with a truer appreciation, untrammelled by words and phrases which can only survive as echoes of long-buried controversies. There is no doubt of the interest they take in our SAVIOUR'S character and office. Only they cannot believe the Incarnation; rejecting which, they become, as is commonly said, *humanitarians*, (i.e., persons regarding our Blessed LORD as mere Man,) and protest that He is more to them as such than He can ever be to those who honour Him as Divine. And the colonies, as we were saying, take up this and other heresies coming from the old country, and become humanitarians also. We know the folly of all this, we perceive

the blasphemy that is beneath; we remember "JESUS CHRIST, the same yesterday, and to-day, and for ever," and there take our stand. Yet it is an anxious time, and a time of perplexity. What shall we say of CHRIST's little ones now growing up, whom Keble taught us to love?

"Lyra Incentium."

"A tender, spotless child
Rehearsing or at eve or morn
His chant of glory undefiled,
The Creed that with the Church was born."

What is the conflict that awaits such an one? Or what advice shall we give to the lads we have brought to Confirmation, when we see them taking their places as men, one by one, in the little colonial world, so full of licence, so careless to investigate, so easily led, so wholly irreverent?

Let us try to describe the humanitarian heresy a little more fully.

It is an aggravated form of Nestorianism. There are not two CHRISTS, as Nestorius taught, but the SON of GOD has disappeared entirely from view; we have no longer a SAVIOUR, but merely a very noble and loveable Man—one of many figures, (though pre-eminent among them,) which make up "the world's gallery of historical portraits." He is indeed commonly spoken of as "Divine," but the Divinity is, if well considered, merely a high degree of human excellence; the more Divine the more human. Nor is this error difficult to account for. For whereas of old time some worshipped JEHOVAH, and some evil spirits, and some the wind, or fire, or the heavenly bodies, it is only natural that an age of culture like our own should worship humanity. For instance, even religious minds are leaning towards the theory of uniform progress for the human race from the beginning, (a sort of spiritual counterpart to evolution,) having the Incarnation as its climax. But while a religiously-minded Catholic keeps the Incarnation always

in sight, and refuses to admire any development except in the light which the Incarnation sheds upon it, there is nothing surprising in the existence of another view rejecting altogether the miracle of a heavenly birth, as unnecessary in a career of human improvement, which it would seem calculated to interrupt rather than to stimulate. What was wanted, they think, at the time when JESUS CHRIST appeared, was some new vindication of the rights and dignity of man, or, better still, a realizing of the ideas of impartial justice and kindness towards all, of whatever grade in society, such as had been too manifestly absent from the earlier systems. These ideas were fulfilled, and much more than fulfilled, in the Prophet of Nazareth, Who not merely in His justice "regarded not the person of men," but adding thereto the charm of self-sacrifice, gave Himself in life and death to be the helper and regenerator of His fellows. Such a CHRIST as this takes His place both gracefully and sweetly in the history which those of this school have written for themselves, and therefore, in a sense, they worship CHRIST—worship Him as the loveliest impersonation of that refined humanity to which their fancy does obeisance.

Then the heresy spreads, and is none the better for being noised abroad. It comes to our colonies mostly in a negative form, and is implied rather than expressed in words. The one thing you can be sure of is that, whether the human excellence of our SAVIOUR is admired or not, men have lost their faith in the Hypostatic Union. If they believed in that, they would recognize the dignity of human nature in a sense different from that which humanitarians pretend. If, for instance, GOD has taken our manhood into His own being, He must thenceforth, as a holy GOD, require and expect purity of life in every member of the human family. Immorality, such as prevails so largely in colonial centres, might be compatible with a humanitarian view of our LORD'S Person and Office, but is an unceasing insult

and contradiction to the dogma of the Incarnation. That "the Word became flesh, and tabernacled among us," or that JESUS CHRIST was "conceived by the HOLY GHOST, and born of a pure Virgin," are facts which, if believed, must ever deprive of excuse those who are careless to maintain the sanctity of the human body. And again, these truths have a special bearing upon the question of mutual respect among Christians. We should "honour all men," indeed, as beings made in the image of GOD. But much more as members of CHRIST through the Incarnation. And where respect and veneration are so little understood as is the case in our colonies, the inference can hardly fail to be true, that unbelief has again been at work, and that we dare to despise our brethren simply because we refuse to own them partakers of the Divine nature through a Divine Mediator.

The Incarnation, as we have seen, had its primary motive in the Atonement, and will be fulfilled and consummated when the Resurrection of CHRIST shall have yielded its utmost fruit in the "redemption of the body," at His Second Advent. But neither Atonement nor Resurrection come within the range of the humanitarian. For the one he substitutes the idea of a good man nobly dying, not to expiate for sin, but as a patriot might for his country, or a statesman to vindicate his integrity. The other he indeed accepts if he may put his own construction upon it. But if CHRIST is the Resurrection and the Life, this is to be explained, in his view, by the improved ethical system which CHRIST introduced—a system which has worked the regeneration, social or moral, of very many, and which, perpetuated at first by the passionate devotion of the Apostles to their Master's memory, has lasted even to our own day. One sees how completely, under this humanitarian treatment, the Name of JESUS is robbed of its supremacy, and ceases to be either a support to faith or an incentive to holiness. For

that we want not the mere portrait of a hero or saint of bygone days, but an Almighty LORD, GOD of GOD and Light of Light, Who being Himself infinite in power, wisdom and love, can draw each and all of our finite natures *now* into closest union with Himself, encompassing us wherever we go with the tenderness of His protection, making our hearts glow with the sweetness of His sympathy, astonishing us by the truth and the graciousness of His words, nay, dwelling in us, and promising to make His abode with us, till death itself be past. To such an One we can listen, believing, when we hear Him say, "FATHER, I will that they whom Thou hast given Me, be with Me where I am." But we listen because we perceive in those words the utterance of an Incarnate GOD, Who died, nay, rather Who is risen again for our sake, Who is even at the Right Hand of GOD, Who maketh intercession for us, Who is with us all our days. It is melancholy indeed to note the poverty of intelligence which is a too-common feature of our newer communities, content to live as if CHRIST had never risen from the dead—to die in vague reliance on a SAVIOUR Whom they have neither known, nor loved, nor cared to follow, as though this could be their passport to Heaven!

OBJECTIONS RAISED TO THE DOCTRINE OF REDEMPTION.

It may be well to speak still a little more at length on the modern attitude towards CHRIST in His office of Redeemer. We shall have no need to notice all the points of attack on the received doctrine. What we *must* contend for as Missionaries is the *power of Christ to save*, and our need of being saved through Him; "that He should be for salvation unto the ends of the earth." Whatever then detracts from this, it is our duty to refute.

We have seen how largely the modern spirit is averse to

the doctrine before us, and offended by the very thought of a GOD made man. Yet the danger is not from those who openly oppose and blaspheme, nearly so much as from those who would *accommodate* the Incarnation and Atonement to the habits of a luxurious, self-glorifying age. For this, it is not always necessary consciously to reject our Blessed LORD'S Divinity. Perhaps the tendency in most people's minds may be humanitarian; (as when stress is apt to be laid on texts like S. Luke ii. 52, or Heb. v. 7—9, because of the evidence such passages are supposed to afford of a gradual improvement in our LORD'S character through the discipline of life by which He at last became "Divine," in a degree which could not have been asserted of His childhood.[1]) But they are not compelled to be humanitarians in order to maintain opinions such as the following. There is to begin with, among thoroughly orthodox believers, a great enthusiasm for what is known as the Scotist doctrine—that the SON of GOD would have become incarnate, though mankind had not fallen in Adam. "If there had been no fall, the Second Person would yet have taken our nature and become our Brother. He would not have taken a passible body: He would not have come to die. But He would have been, as now, our Teacher, our Pattern, our Mediator, the Second Adam and source of grace." (Oxenham.) From this harmless speculation, (if it be not truth,[2]) it is of course a great and perilous plunge to maintain that

[1] This is the old heresy of the προκοπή, for which Paul of Samosata was condemned, A.D. 269. The only kind of mental or moral growth that we can be sure of in our LORD'S case would be by the accumulation of human experience, in obedience to His FATHER. *Both* Natures must be believed to have been perfect in Him from the first.

[2] Its popularity now with even the more thoughtful Dissenters is a remarkable sign of the times. See, for instance, R. W. Dale's *The Old Evangelicalism and the New*, pp. 44, 45. The present writer would not wish for one moment to be understood as venturing to condemn it.

man's enlightenment and spiritual growth *were actually* the only motives which drew the Most High from the Bosom of the FATHER to this vale of tears; no matter how far man had made himself GOD's enemy by wicked works. Yet the plunge is taken. The Fall, if it happened, is no longer thought to postulate redemption from its consequences as the only alternative to everlasting loss. And therefore, men are saying, JESUS CHRIST came for a different purpose. He came to show us the FATHER, to lead us to the FATHER, to bequeath to us that type of character which befits the children of a Heavenly FATHER; perhaps also to call forth from His Disciples an affection so fervent as to deserve the description of a "new life" in their Master; but not to rescue, nor to justify, nor to ransom, nor to *atone*. Self-love is too sensitive to be told that, as helpless sinners, we needed to be saved from death which is sin's wages; or, that our true condition had been shadowed forth by the multitude gazing on the brazen serpent in the wilderness. There is no conscious aversion here to the doctrine of a GOD-Man; but there is to "making His Soul an offering for sin."

We shall see presently how it has been thought possible to escape from the pressure of the innumerable passages of Scripture which point to CHRIST as our Redeemer. First, however, let us have leave to ask one question. Would the doctrine of the Incarnation be worth keeping without the Atonement? If we had not required the one, should we have profited by the other? If no Atonement was needed, because (as they pretend) human nature, such as we see it and know it, is no spectacle to cause disgust, anxiety, or disquietude; and what we were wont to confess as sins are but the inevitable failures of a race not yet in its maturity, but pressing on spontaneously towards increased light and virtue: again, if this progress has been on the whole continuous from the beginning; then why should any Divine

interposition have been needed to regenerate, either, or to educate? Man, surely, was sufficient unto himself: he would only ask opportunities to investigate according to the light that was in him, wisdom to profit by experience gained, and some specially gifted minds to lead him from time to time. Or, if it be urged that there are higher blessings than these to be attained, and in the spiritual order; that spiritual blessings must depend always on the grace of GOD, and so the Incarnation *was* required; the answer would be, that, although it might be required, it could not have helped us; unless some new way had been discovered to make it the channel of grace to souls not needing redemption.

No such way is known at present. In the death of CHRIST incarnate is our only life. "If we have been planted together in the likeness of His Death, we shall be also in the likeness of His Resurrection." And the only process revealed for developing man's nature spiritually, is that which first reconciles him to the GOD of all grace. For CHRIST only "glorifies" those whom He has freely "justified;" and as the high priest first offered a sin-offering for himself, before entering into that earthly sanctuary which was a figure of the true Temple above; so when Heaven itself is opened to the gaze of the Eagle of the Apocalypse, what he discerns there is a company of redeemed spirits, whose robes have been washed white in the Blood of the Lamb. In short, as JESUS said to S. Peter, "If I wash thee not, thou hast no part in Me." Without that cleansing our heavenly inheritance vanishes from sight. We have nothing now to trust to but the persistent tendency of human nature to improve itself—a tendency whose goal can never be more than the entrance to a more prosperous and civilized *earth;* never the Gate of the Golden City, the society of angels, the welcome of our King in His Beauty. If there was no "infinite descent" for Him to

where we lay in our misery, then no height of celestial ladder for us to climb now that we may follow Him.

The fact of CHRIST'S Atoning Sacrifice is of course so plainly and unhesitatingly recorded in the Holy Scriptures—foreshadowed in Leviticus, foretold in Isaiah, expounded in Hebrews, sealed by the witness of the Divine Sufferer Himself—that one might well ask how it is possible for any to deny it who yet profess and call themselves Christians. This, however, is supposed to be achieved through a process by which the definite dogmatic statement is emptied of its force, in searching for "the great principles which underlie it." Thus the once firm outline grows dim, and an article of the faith, to defend which saints have prayed and martyrs shed their blood, resolves itself at last into a blue mist of gracefully-worded platitudes. As if, for instance, in commenting on the words, "I, if I be lifted up, will draw all men unto Me," one were to say—"A great principle is here involved. The sufferings of good men are not generally eloquent; their anguish proceeds rather from the circumstance that they must commonly endure so much in secret. But if, as will sometimes happen, especially after death, a very noble career can by any means be made public, so as to fix itself on the attention of millions,—if a man's patience and gentleness and large-hearted charity and utter forgetfulness of self can thus be 'lifted up from the earth' and gazed upon," (here he may quote instances: Father Damien, General Gordon, and the like;) "the spectacle will be more powerfully moving, and have a more wholesome effect on the conscience of society than all other converting agencies that can be named. Faith in man will be revived, shame too will have its turn, shame for the ingratitude and misrepresentation which had pursued this noble nature to the last, making a very Calvary of his death-chamber." In all of which, while the sentiments expressed are such as deserve approval, there is of course a covert assault on the

singular virtue of the lifting-up of CHRIST on the Cross as our only SAVIOUR. For, although He be preferred above all the rest, this helps not a whit to the proper honouring of Him as Redeemer. He ought not to have been compared with them at all.

We can see, at least, how impossible it is for men who thus disparage or explain away the Atonement really to hold the Incarnation. They may profess to believe in our LORD'S Divinity, but the part they would assign to Him in the drama of Calvary is anything but Divine. And we must not be deceived either by the courteous phrases they employ, or the broad philanthropy, or even their honest desire to raise moral standards. "If any man preach any other Gospel unto you than that ye have received, let him be Anathema."

But what then is their motive? *We* believe that the infinite GOD, having compassion on the ungodly and disobedient, emptied Himself of His glory and took the form of a slave, that He might save us from our sins. We have called this the primary motive of the Incarnation, and we are convinced by all our study of the New Testament that so it is. No Epistle insists more strongly on the ultimate exaltation of the Christian than that to the Ephesians: yet even there the Atonement is always, not merely pre-supposed, but fully enunciated. "GOD, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with CHRIST. . . . Ye who sometimes were far off are made nigh by the Blood of CHRIST: for He is our peace," &c. Why, then, in spite of all this weight of evidence, do so many persons, not unacquainted with the Bible and the Creeds, dispute the truth of the Atonement?

See Eph. ii.

Here we approach the point of supreme importance to a Missionary. The reason is that men think so differently now about *sin*. The knowledge of sin came by the Jewish Law. It is fast disappearing now, becoming dim, faint, and

unsubstantial, under the treacherous sunshine of a new Gospel of good-nature.[1] Nowhere is that more certainly coming to pass than in the Colonies. Our Colonists are not vehement hedonists: it is not the excitement of pleasure which renders them deaf to the rebukes of conscience; but they are good-natured and tolerant, and their constant habit not merely of suppressing what is unpleasant but of lauding to the very utmost their own institutions, for the sake of the good name of the small community to which they belong, has left them callous to the reproach and sting of sin, for life or death. After listening to a sermon, which would have left an English congregation in tears, our people will chatter gaily to one another on the most trifling subjects as they return to their homes. They might almost be supposed insensible either to hope or fear. Their natures are like their own calm tropical seas, undisturbed for long weeks except by the soft trade-wind that raises no storm, or a passing vessel that leaves no permanent trace behind it.

But all over the world the same tendency may be traced, to minimize moral evil as a source of guilt or ground of apprehension. And without doubt, when we look at the human character such as we know it now, in ourselves or in others, we do feel perplexed by the enormous price paid on the Cross for sin. For the wild beast in man has been partially tamed. Savages no longer place their highest ambition in head-hunting or "washing of spears:" it is not easy to discover a cannibal: and the most exclusive of Orientals are beginning to open their arms to English enterprise—to the merchant and engineer, if not always to the

[1] It may be asked, however, Was not such a reaction from the once popular Calvinism inevitable? When a Bampton Lecturer could write, "Sin is the soul's congenial element, and hell the direction in which it travels in pursuance of its corrupt propensities," it would seem that a rebound from such teaching must have followed naturally, and, whenever it happened, would, likely enough, be violent.

Missionary. At home, too, in spite of some ugly threatenings of social revolution, we live at peace among ourselves, and rejoice in good laws and liberal institutions more than the world ever knew till now. The Victorian Jubilee was to very many an opportunity for genuine thanksgiving for mercies such as these. Or if we look at our own intimates, how restfully the mind will dwell on a number of names of contemporaries, whose habitual good disposition is scarcely disturbed except by occasional infirmity of temper, slight untruthfulness, self-indulgence, or want of punctuality—shortcomings which, to our apprehension, could not require that stupendous interposition of Divine pity and victorious suffering which we associate with the words "CHRIST crucified!" No wonder then, if the laxer opinion, by so many accounted the more generous, should be urged as it is to-day by preachers in Catholic pulpits. For there, not less than among Socinians half a century ago, is it become the fashion to widen the promises of salvation to the very utmost extent. For everlasting torment we substitute "æonial fire," and let that mean anything or nothing; and our clergy are learning by common experience not to look for signs of penitence in the sick or dying. Indeed, the question is beginning to be, not "shall I confess my sins?" but "can I believe in GOD's love, Who has afflicted me with pain and sorrow for so little fault of mine?"[1] The self-abhorrence which breathes in every line of the fifty-first psalm must be put down, we think, to Oriental exaggeration; at least, if people could think like that once, it goes far beyond any measure of contrition that we could honestly

[1] The common objection to CHRIST's suffering, "the Just for the unjust," is somewhat cognate to this. The unfairness complained of is not really in the substitution of the Innocent for the guilty, but in the affront supposed to be put upon our dignity, when we are said to have needed that Another should suffer in our stead. This objection is met, in part, by Professor Mozley, Univ. Serm., page 162.

feel for aught that we have done. Thus, then, we find ourselves proudly holding up our heads where saints of old would have "repented in dust and ashes." And as there is little fear now-a-days of GOD'S temporal judgments, we abide in this placid condition of unconcern, abandoning the attempt to reason ourselves back into the temper of David, or S. Peter, or S. Mary Magdalene.

What is a Missionary to do about this? What is to be his reply to the light-hearted indifference to sin? Perhaps, if he is prepared to do his work thoroughly, his own experience will supply him with an answer. For there is a strength of evil still in the world, more disguised than of old, but no less deadly; and in saving souls one may both have to wrestle with "principalities and powers," and almost know for certain afterwards that the struggle *was* with Satan. Why is every priest who reads it so fascinated by the story of Sintram? Because in those strange conflicts with the "little Master," when the fiend flies yelling from the knight's uplifted cross-hilted sword, he sees a true picture of scenes recorded in his own memory—scenes in which he has been himself a principal actor. Yes, he has still need of the whole armour of GOD. And only fools make a mock at sin.

And yet its gravity must remain a mystery, but half revealed to this generation, and never fully comprehended, as we must expect, till the SAVIOUR shall appear, at once to expose its malignity and to destroy it for ever from the "new earth" that He creates.[1] But if we cannot except in part understand why "the wages of sin is death," we should be able to perceive with less difficulty why a GOD Who willed to become Incarnate must also have willed to "take away the sin of the world." For however imperfect our conception, we cannot for a moment suppose that a sin-

[1] See R. W. Dale, On the Atonement, preface to 7th edition, page lix—lxii.

tainted humanity could have been taken into union with the Godhead. The Incarnate Word must either have destroyed the whole race of sinners or have made a propitiation for them. If man's high destiny in CHRIST is to be *capax Dei*, it is obvious that he must be pardoned and cleansed before he can be *particeps Dei*. So that our best answer to the prevalent light-heartedness will be by insisting not so much on a weight of guilt which will never be acknowledged, as on the inconsistency of *any* sin, great or small, with the love that has called us with so high and holy a calling in CHRIST JESUS. Take such a text as S. John xvii. 21 :—"That they all may be one: as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us." What a strange closeness of fellowship with the Divine life is here intimated! yet to this we all are bidden. The thought, then, of union with GOD may induce some to treat their sins seriously, who are as yet quite unable to own them as degrading, or defiling, or deserving endless punishment. But when the attempt to renounce, though without contrition, has been sincerely made, it cannot be long before, in the very act of struggling, the soul becomes conscious of the tremendous force of evil that is lodged within, and longs passionately to be freed from this intolerable burden. Then will one soon believe in the Atonement. Then will he give thanks, as he could not before, to Him Who by His Death hath destroyed death, and by His rising to life again hath restored to us everlasting life. The Incarnation cannot be separated from the Atonement, nor the Atonement understood except in the light of the Incarnation. CHRIST died for us, bruising the serpent's head, because He had come to adopt us into the family of GOD, and make us joint-heirs with Him in glory. Because the Incarnation calls us "into a perfect man," therefore our sins must be washed in His Blood and we made whiter than snow. Except for that, we might possibly

have been left to ourselves, to save or to improve our condition as best we might, and small indeed would have been the progress made. But now all darkness of ignorance is dispelled by the shining of the true Light: and if men "believe not that He is," they not only remain in their sins but are debarred from success in almost every branch of useful learning or healthful moral development. The whole cause of civilization is centred in CHRIST. Apart from Him are only vain aimless struggles, vocations missed, and wasted lives.

And worse than this. To those who reject the truth, the inevitable consequence must be an irreligious habit of mind. We cannot turn from this part of our subject without considering another pitfall, into which many are hurled through ignoring their dependence on the only SAVIOUR of sinners. I mean the practical abandonment of prayer offered in JESUS' Name. With the sense of sin obliterated, all inclination to appeal to the intercession of sin's Conqueror is lost also. Resolved (if it be so) to make their life a process of self-improvement, men readily blind themselves to their daily need of grace and help from above, to "support them in all dangers, and carry them through all temptations." They forget to commit their way unto the LORD, that He may bring it to pass. A popular writer of fiction makes his hero say, "I find my hands full of the world that is around us. Give me science to work for and love to live for; and when life is over I shall await without fear the life—if there is any—which lies beyond." That is what very many have come to, instead of living for the glory of GOD and the service of JESUS CHRIST. They are not all, however, disposed to exertion. Indolence may have as much to do with neglect of prayer—may harmonize quite as easily with despising the promised access to the Throne of Grace through a Divine Mediator—as the opposite temper. And this, no doubt, is the chief contributing cause to those who

pass a languid existence under a tropical sun. But let us speak now of the honest, industrious, high-principled characters. In these, while health and success attend them, society, at least, finds nothing to be ashamed of. But they do not pray. Working hard with brain, and tongue, and pen, they doubtless find modern habits entirely unfavourable to intercourse with the unseen, and after taxing their resources to the utmost in mundane business or the talk of clubs and drawing-rooms, are glad enough to dispense themselves from the effort of a nightly examen of conscience before an invisible Divine Judge. The morning comes, and the excitement of work to be resumed hurries them away with feverish haste, all unable to compose their minds for asking an inspiration of heavenly wisdom, or light on a path which they acknowledge to be beset with snares. And yet the real cause of their neglect is something deeper than this. The busiest of men could practise prayer—and how much of faith and love may be bound up with even the briefest ejaculation!—did he but believe as a Christian should in the Incarnation. To know that we have an Advocate with the FATHER, JESUS CHRIST the righteous, Himself both GOD and Man—as Man by the HOLY SPIRIT Who is His Voice, praying with and within us; as GOD, "cum Patre exauditor æternus"—is so strong an inducement, that any one who with such knowledge omitted prayer would be self-convicted of extremest folly. But these persons do not so convict themselves. They are often modest about their own failures, but to this impeachment they never plead guilty. For they have lost their grasp of faith in JESUS the Mediator; lost it, because they have also quitted their hold on salvation through His atoning Blood; and that, again, because they but half believe the Incarnation.

Now in this distress—surely the more distressful because it is so little recognized as such—we seem to see two duties incumbent on spiritual guides and pastors. One is, to be

sure of the reality of their own prayers, and whether their experience accords with the promise, that whatever we ask the FATHER in JESUS' Name, He will give it. Because this is a confidence which no amount of objections from an indevout world can destroy. He who has never tried to climb a hill cannot argue that the Himalayas are inaccessible; nor can one whose lips are silent before GOD pretend to know whether those who do pray have been heard out of GOD'S holy hill.

So far, then, as we know that our prayers through JESUS CHRIST have been answered, we can and must encourage those of a doubtful spirit. Nothing that they can urge against the practice is to be compared with the joyous confidence which cries, "I sought the LORD and He heard me: yea, He delivered me out of all my fear." S. Teresa, kneeling daily before her crucifix, received into her soul a strength and courage to lead hundreds of her countrymen back to the love of JESUS. And with the holy women of their flocks, Missionaries too must continue instant in prayer, as in the novena before the first Pentecost. We are nothing, if orthodox faith does not beget in us a spirit of devotion.

But there is another duty too. After long neglect, all arguments that we may use with the godless may fail to bring them back to the habit of prayer: stiff neck and bended knee are not easily compatible. We should therefore put all our energies into the *teaching* of prayer, before that evil heart of unbelief has begun to oppose itself. Let us teach it everywhere, and to all who will receive it: we shall find even educated persons as helpless, sometimes, in prayer as a child beginning to walk. In no branch of pastoral work are more surprising discoveries made than in this. Without much exaggeration, half the unbelief of today would have been averted, had these victims of doubt been taught in time what to ask of GOD, and in what faith

to come before the Throne of Grace. Certainly it is our paramount duty to attend to this matter: and touching signs of gratitude for the simplest guidance will often be met with, coming from persons greatly our superiors, both in secular knowledge and in mental force. But why speak of gratitude from brethren on earth? The great inducement is not that, but the hope of reparation to be made to Him Whose holy Incarnation, saving Death, and prevailing Advocacy with the FATHER have been so miserably spurned by the neglect of the thoughtless. O the joy to Him when, instead of "Hitherto have ye asked nothing in My Name," the word is, "Behold, he prayeth!" And O the gain to the cause of His Missions!

We may now proceed to more general questions of practice.

WHEN TO PREACH THE INCARNATION.

The following suggestions may be useful:—

Recollect always that it is the fundamental doctrine, and therefore in every sermon let it be implied, if not stated in explicit terms. Let there be no loose careless talking about our LORD, after those fashions of the day alluded to above, as if our best employment were to realize Him living in a Galilean village, or travelling by Samaritan roads, or worshipping in the Court within the Beautiful Gate. Even though your purpose be to uphold the Human Example which He sets us, (as we shall consider in the next section,) be careful to declare that other perfection added to it, which is more than we can imitate. Let every sermon be in some way a witness to CHRIST: going to the pulpit, bind as it were "S. Patrick's breastplate" round you, that CHRIST may be before you and behind, and in your heart and on your lips. Bear witness to CHRIST every week, and let it

be a witness to the truth of His two Natures, and to His Divine Personality—"My LORD and my GOD!"

Again, there is a special season consecrated to the memory of the Incarnation—the season of Advent. Bring out and elucidate in your teaching the Church's intention then to "magnify" the Word Incarnate. How she couples the second Advent with the first, to teach us awe; how she quotes the Forerunner humbly deprecating and protesting, "I am not the CHRIST, but there standeth One among you Whom ye know not . . . Whose shoe's latchet I am not worthy to unloose;" and then how, on Christmas Day, she leads not at first to the Manger, but sets us listening to the Homoousion, as taught by S. John and in the first chapter of the Hebrews. If there is to be Christmas rejoicing, our spirits must rejoice, then and always, in GOD our SAVIOUR. Without EMMANUEL, no Gloria in excelsis.

HOW TO PREACH IT.

Much has been said already on ways and means of meeting popular heresies. We may turn at last to the simpler task of a Missionary, who, although often brought in contact with unbelief in the Colonies, has for his principal occupation to convey the glad tidings to poor and ignorant souls, not always prepared to "receive with meekness the engrafted Word," but at least not versed in the subtleties of controversy, nor apt to catch the echoes of agnosticism from across the sea.

Now to these one has to go as the angels went to the shepherds of Bethlehem, a bearer of "great joy, peace, good will." One has to show the exceeding happiness of knowing that man is "taken into GOD," and how our life as individuals, or in the family, the city, the nation, has been blessed and transfigured every way by the great Event. So

we may begin by teaching the Creed to little children; it is best that they should know their SAVIOUR GOD of GOD and Light of Light, before they come to an age for asking "How can these things be?" Yet with inquirers of an older age it may not be always so easy to begin with the Mystery itself. What the FATHER reveals unto babes, He hides from the wise and prudent. We have already said that the doctrine must be *implied*, at least, in every sermon or instruction, and we have seen how the Church puts it forward at special seasons. But "no man hath seen GOD at any time;" and the exegesis of the invisible Godhead is mainly through the Manhood, and must be so. We cannot say much of what GOD is. "If to any the tumult of the flesh were hushed, and the images of earth . . . yea, the very soul be hushed to herself, and by not thinking on self surmount self . . . and He alone speak, not through any tongue of flesh nor angel's voice . . . and this one vision be continued on, to ravish and absorb its beholder amid these inward joys . . . were not this, Enter into thy Master's joy?" So mused S. Augustine and S. Monica, but the very fact that they were able "in swift thought to touch on the Eternal Wisdom" was a sign that, for one of them, the hour of departure was at hand. While we continue here, we are not permitted to lay hold on the deep things of GOD except by that robe of human Flesh with which He, the Word, is invested. And if that be a necessary limitation for the wisest—for Moses, or S. John, or S. Augustine, or Hooker, or Pusey—how much more for the "unlearned and unstable?"

A Missionary should, therefore, dwell much, and chiefly, on the Human Example of JESUS;[1] not, observe, as though Divinity were but another name for the perfection of man-

[1] The subject of the Atonement is not reverted to here, as it is thought that enough has been said on that already. Most teachers of experience would put it first, before the Example of our LORD; pardon

hood, but—which is totally different—as believing that the inferior nature may be a kind of porch to the glorious temple, holy ground on which our faith may rest for a little moment, and where we may catch reflections of a splendour within, which our eyes are too weak to behold steadfastly. The sort of line to take would be this. A Missionary has to do with men ignorant and of untamed passions, untruthful, impure, vindictive. He must show that JESUS lived and died without spot of sin, unconvicted of sin even by His worst enemies; meek, gentle, and patient, yet so true and so pure that falsehood died in His Presence, and coarseness dared not make itself heard. (S. Mark xiv. 56; S. John viii. 9.) Again, he has to do with childish characters, kindly but unprincipled, superstitious but devoid of faith. He must show them a character consistent throughout, charitable to all alike, deriving wisdom and understanding from the HOLY GHOST, abiding in perpetual devotion to, and communion with, the Eternal, Almighty FATHER. Thus it will be his duty to bring before them again and again pictures, soon to become familiar, of the sweet family life at Nazareth, the decisive victory over temptation in the wilderness, the nightly prayers, the deeds of mercy, the words of truth and power, the patient suffering, the forgiveness breathed from the Cross on Calvary. 'How different from what we are!' 'But could this, then, have been mere man?' In proposing that question, in which by this time he may suppose his hearers fairly interested, the Missionary will experience a secret joy, like a soldier's in the near prospect of victory. For he will feel assured at last of subduing souls to GOD by the majesty and sweetness of JESUS' Name. "Perfect GOD *and perfect Man*"—he will

and justification first, holiness of life afterwards. But there can be no absolute rule. A comparison made of self with the true Pattern in JESUS CHRIST is often the surest forerunner of repentance; and repentance must, of course, precede forgiveness.

not venture to derogate from the truth of JESUS' Manhood —he will not pretend that this JESUS of Nazareth could have been aught but our true Brother. Indeed, that is quite as necessary to be taught and insisted on as the other, and especially as regards the freedom of the human will. These are days in which we need to arm ourselves with all the fulness of the fourth Gospel, (e.g., S. John viii. 31—36; x. 17, 18,) whether against the heresy of a "servum arbitrium" as maintained by Calvinists and Mohammedans, or the Materialism which denies moral responsibility, or the cruder fatalism of savage and superstitious natures among the heathen. Wherever we go, we shall find our occupation in upholding the truth of our Blessed LORD'S free choice and liberty of action as Man; supporting this by lessons from the wilderness, from Gethsemane, or from the death-scene itself; and showing how His appeal to mankind is always as to free agents—*εἴ τις θέλει ὀπίσω μου ἐλθεῖν*—"if any man *willeth* to come after Me." But still, "Could this have been *mere* Man?" Having repeated his question, the Missionary will travel over the ground a second time, and point to signs and evidences of the hidden Godhead in JESUS CHRIST. In the miracles—which, though not the highest kind of proof, are well adapted to this class of hearers—in statements by the CHRIST Himself of His oneness with the FATHER; in the extraordinary effect produced on many who heard Him, and especially on those who witnessed His Crucifixion; in the truth of His Resurrection, confessed by eighteen centuries of believers as proving Him able to save even from eternal death. "This then is your *God*, and through His Blood you have remission of your sins. Believe in Him, and be saved: for the promise is to you and to your children. And He calls to you and all mankind, Come unto Me and I will give you rest!" As souls are thus brought to the light one by one, and understand that He Who

came to save them is more than Man, they will be led on to what is even higher and grander. For they will perceive and accept for themselves that Mystery of a Heavenly FATHER'S love, Who "spared not His own SON, but delivered Him up for us all." Bishop Patteson was asking a Melanesian convert about his prayers. "'I don't know how to pray properly,' was the answer, 'but I and my wife say, GOD, make our hearts light; take away the darkness. We believe that You love us, because You sent JESUS to become Man and die for us. . . . Make us fit to be baptized.'"

ITS USE IN SPECIAL CASES. CONCLUSION.

But how much more might be made than is made of the thought, "GOD with us; GOD our Brother!" This should be the great remedy against nervous alarms, in storm and tempest, in contagious sickness, or in terror from any physical cause. 'CHRIST is with me; I am a member of CHRIST: the nature in which I tremble has been taken into GOD!' This should be the stay in temptation; 'He was in all points tempted like as we are!' And against sins of the flesh; 'He was born of a pure Virgin.' And a consolation to the poor and afflicted; 'His kingdom is not of this world.' Finally, a thought to deprive death of its sting; because death admits to a closer union with Him Who took our nature upon Him, and to depart is to be "with CHRIST" in fuller and more blessed significance than while we walk by faith here below.

All this practical application of the doctrine is quite easy. He who runs may read it. If texts are desired, we have them in abundance. Texts, for example, full of holy joy:—S. Luke i. 19, 28, 41, 46, 64, 68; ii. 10, 20. Or texts for consolation. When shall we ever come to the end of comforting sad hearts, if we will, by the simple story in S. John

xi.? "LORD, if Thou hadst been here—" But He was there, and it was not too late; for He is the Incarnate GOD. As such—because He knew all—He had delayed His coming. As such, He met the sisters at last, not to soothe, but to restore; for the SON quickeneth whom He will. It has been pretended that dogma is hard and dry, like a sum in mathematics. JESUS showed that day at Bethany, that the one remedy for breaking hearts is to hold with a firm faith the Hypostatic Union of the two natures in Himself. Neither the tears of the Human Friend could be dispensed with, nor the authority of the great LORD of quick and dead; neither the Son of Man weeping, nor the SON of GOD commanding, "Lazarus, come forth!" Both were there; and that strange combination of pity with Almighty power has been acknowledged by mourners innumerable as the one memory that forbad despair, opened anew the gates of hope, declared their "labour not in vain in the LORD."

Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;

First to realize in himself the truth of the Incarnation, then to preach it to others all his days, is the Missionary's vocation. And so "the glory of the LORD shall be revealed, and all flesh shall see it together; for the Mouth of the LORD hath spoken it."

Authorities consulted.

S. Athanasius, De Incarnatione Verbi.
S. Athanasius' Orations against the Arians.
S. Augustine on S. John.
S. Leo's Tome.
S. Anselm's Cur Deus Homo.
S. Thomas' Summa Theolog., iii. 46.
Bull's Defence of the Nicene Creed.
Wilberforce on the Incarnation.
Liddon's Bampton Lectures.
Gore's Bampton Lectures.
Oxenham on the Atonement.
Williams on the Nativity.
Williams' Female Characters of the Bible:—The Blessed Virgin.
Newman's Sermons, vol. III.
Pusey's Parochial Sermons.
Forbes on the Nicene Creed.
Forbes on the Articles.
Carter's Spiritual Instructions, II.
Hutchings on the HOLY SPIRIT.
Beveridge on Article VIII.

Pearson on the Creed.
Hooker, Book V. 51—56.
Jackson on the Creed.
Waterland on the Trinity.
Waterland on the Athanasian Creed.
Magee on the Atonement.
Dale on the Atonement.
Dorner's Person of CHRIST.
Westcott's Christus Consummator.
Mason's Faith of the Gospel.
"Lux Mundi."
Illingworth's Article in the "Expositor," March, 1886.
Bright's Faith and Life.
Bright's Church History.
Blunt's Dictionary of Theology.
Lacordaire, Conférences de N.D.
Girodon, Doctrine Catholique.
Cursus Theologiæ, ix. (Paris, 1837.)
Avila, Tratado I. del Amor de Dios.

N.B. Lists of authorities are appended to the different chapters or sections, in order that the reader may judge how far the guidance offered to his studies should be regarded as trustworthy. It need scarcely be said that the course of reading thus indicated, has not been extensive. Yet the author hopes that it may be found sufficient for the particular object which has been contemplated, and as an aid to those who have little time to read much for themselves. Where marginal references are inserted, they may be taken as evidence that quotations have in some cases been verified by reference to originals; but no scruple was felt in availing oneself of the industry and research of previous labourers much nearer to one's own time, as material for a work which lays so little claim to scholarship. But although citations from the Fathers have thus been made, not unfrequently, at second-hand, the dependence has never been upon any intermediate authorities except such as are entirely reliable for accuracy.

Chapter III.

THE CHURCH CATHOLIC.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—Cant. vi. 10.

Introduction: Development of the idea.

"The Church of the living God." "The Church of God, which He hath purchased with His own Blood." To this we Missionaries belong as members and officers; this we represent to the heathen and them that are far off; this we extend by a willing service till our Master comes again. The same Church now as ever, there can be no other. Still the faith of Apostles, the hope for which Martyrs shed their blood, the charity of S. Peter and S. Paul, S. Gregory and S. Boniface, and all the mighty ones now resting from their labours. The work, the trial, the warfare, the patience, the reward, are not changed. Nor are the attendant privileges and conditions. "There is one Body and one Spirit, even as we are called in one hope of our calling: one Lord, one Faith, one Baptism, one God and Father of all." Everywhere and throughout the ages, the truth as it is in Jesus, the Priesthood of Christ and His Sacraments, the multitudes so believing and in faith drawing near, the Father Who heareth prayer; everywhere and throughout the ages, one great and holy Society, wherein are full participation of the Saviour's merits, a home in this world, and a school for heaven beyond.

A Missionary is one who gives his life, and if need be

his life's blood for the advancement of Holy Church. Our subject calls for deep reverence, tender love, enthusiastic loyalty. Let us address ourselves to it in a meditative spirit, pondering the will of GOD for His beloved Church, and therein for the world at large. Study of the sacred Scriptures should precede all else. From these, like S. Augustine, let us trace the origin of the "City of GOD." De Civitate Dei, Lib. xv. 18.

First then, the Divine promises were to all mankind. "There was no election of some out of others; for the earliest Church and all mankind were exactly commensurate."[1] But this was soon disturbed, in the antediluvian period, by the apostasy of Cain; and after the Flood, by the rebellion at Babel. Thus we mark the early separation of a holy seed: Abel, Seth, Enos, the "sons of GOD" distinguished from the "children of men."

Under the ancient covenants, separation was the distinctive mark of holiness, and the condition of enjoying Divine favour. The Patriarchs have nothing that they can call their own in Palestine, though the land of promise; for the heathen occupy it as yet, and no commingling with them is permitted. The land of Goshen enjoys light while Egypt is in darkness; a war of extermination is ordered with the seven nations of Canaan. The captive Jews are to seek the peace of the land of the Chaldæans, but Daniel will not be defiled with the king's meat. The Church of the chosen people is espoused in love by her LORD and King JEHOVAH; any alliance with idolatrous nations round about is characterized by the prophets as a spiritual adultery. Thus their secure situation upon strong mountains, the impregnable fortress of Zion, the deep gorges which surround and protect the Temple, are a parable of the restrictions to which their holy law has subjected them. No stranger shall eat the Passover. Indeed, in the arrangement of the Temple for assemblies, much is prohibited even to

[1] Faber's Doctrine of Election, p. 420.

Israelite worshippers: we see the Levites guarding the court of the Gentiles, the court of the women, the court of Israel, the holy place, the Holy of Holies; at each stage the number admitted is more and more reduced, till we come at last to the high priest alone, and to him but once in the year. Compare the Jewish sanctuary in its darkness and seclusion with the thousands gathered before and in full view of the Altar in any great Christian Church, and you have a vivid picture of the contrast between the old dispensation and the new. It is the same contrast as what has been often noticed—the Law given from the barren peaks of Sinai, while the favoured people themselves stand trembling, though the first-born of GOD; and then JESUS of Nazareth teaching on the open plain with a multitude pressing upon Him to hear the word.

Thus, then, this ancient people dwelt alone, not reckoned among the nations, nor itself able to dispense with a stern *παιδαγωγία*. And yet the missionary idea was by no means entirely absent from the older dispensation.

First, in that Temple, so carefully fenced and guarded, were intimations of the greater light and grace that were to come. What, for instance, was the symbolism of the seven lamps, the shew-bread, the incense? Catholic, surely, much more than Jewish. For they represented nothing less than the three principal elements of Christian liberty, namely, enlightenment of the understanding through the teaching Comforter, satisfaction of the heart through feeding on CHRIST sacramentally, and freedom to "ask what we will" in prayer, so it be offered in JESUS' Name.

Then again, what the Temple foreshadowed in dim outline the voices of the prophets proclaimed with increasing distinctness from age to age. Our next duty, therefore, is to note a magnificent cluster of predictions, comprising the ancient testimony to a grander Church in the future. Not passing by the Song of Songs, which, S. Bernard says, excels

all others in being the nuptial song of CHRIST and His Church, fit to have been composed by a king who in the peace and splendour of his reign antedated the joys of Heaven; we should observe however, chiefly, how the Jews' conception of a kingdom of GOD upon earth is gradually enlarged, as they are brought more in contact with the great empires of the world; how, for instance, the 87th Psalm comes to be written, and the prophecy of Isaiah, especially the concluding sections. Again, during the Captivity, we remark on the catholic tone of Ezekiel, and his wondrous visions, filling the last nine chapters. We remember, too, the exulting strains in which Jeremiah, Baruch, and Tobit celebrate the glories of Jerusalem as a Mother of Nations. And so at last we close the roll of Old Testament prophecy where Malachi is looking on to a world-wide oblation, brought by Gentiles, unto the farthest bounds of east and west. But the grandest climax is reached in Daniel's stone cut out without hands, which, having first broken in pieces and consumed the mighty empires reared by human ambition, becomes "a great mountain, and fills the whole earth." Already we are carried on to the eleventh chapter of Revelation and the sounding of the seventh trumpet—"The kingdoms of this world are become the kingdoms of our LORD, and of His CHRIST; and He shall reign for ever and ever." In Cantica, Sermo I.

Finally, we have to understand that this more Catholic conception of GOD's relation to the whole human family was not, with the Jew, entirely prospective. Some exceptions there were to the prevailing exclusiveness. If Jonah was a somewhat unwilling missionary, we can hardly say the same of Elisha, and still less of Daniel. These, for their large-hearted charity towards men who were aliens from the commonwealth of Israel, may be almost termed forerunners of the Apostles. On the whole, the witness of the Old Testament is to a people loving its neighbours, but

hating its enemies, and dreading contact with the Gentiles as "common and unclean;" yet gradually overcoming its prejudices, and preparing for better things. Its noblest men had strong reason to fear contamination from the idolatry which surrounded them, but they knew that JEHOVAH was more than the GOD of Abraham, Isaac, and Jacob, and looked for a Messiah in Whom all the families of the earth should be blessed.

This view will be much strengthened if we fill up the gap between the Old and New Testaments, and follow the Jews in their dispersion; taking notice of the Septuagint, by which they made their Scriptures accessible to Greek-speaking populations, and of the alliance with the Alexandrian philosophy into which many of their thinkers entered; not that they made many proselytes, but at least diffused a little light, and prepared men's minds in part for the Gospel of the Eternal Word, which was to follow. Our Blessed LORD, whether teaching in person or by those whom He sent, came, "not to destroy but to fulfil;" and if Christians have been able to think this sanction applicable to much of the best heathen learning of the age which preceded His coming, it is probable that Jewish influence had a share in making that learning what it was. Or if not much improvement was effected after all, we have to remember that the Gentile polytheism was even more intensely national than Judaism. Still, the education of mankind was progressing, and the notion of a universal Church becoming less inconceivable.[1]

tier's Words of ie LORD ESUS," ol. i. 140.

estcott's ssay on e Two npires. . of John, 255.

And now, the "fulness of the time" is reached, and GOD sends forth His SON. JESUS CHRIST is not only "made of a woman," but "made under the Law," and performs all the duties and obligations of a true Israelite. We mark

[1] So S. Athanasius says, (De Incarn. Verbi); οὐδὲ διὰ Ἰουδαίους μόνους ὁ νόμος ἦν . . . . πάσης δὲ τῆς οἰκουμένης ἦσαν διδασκάλιον ἱερὸν τῆς περὶ Θεοῦ γνώσεως καὶ τῆς κατὰ ψυχὴν πολιτείας.

this in His circumcision and presentation, in His keeping the Passover at twelve years of age and after, in His entering on His public ministry at thirty; or, again, in His emphatic declaration, that not one jot or tittle of the Law shall fail. "Salvation is of the Jews;" He is not sent (at first) but unto the lost sheep of the house of Israel. So, too, the figures He chooses to employ, in speaking of the Church, are such as have been applied already to the Mosaic foundation—a City, a Temple, a Fold, a goodly Vine. Whatever form the Church of the future is to assume from Him we see plainly that there will be continuity; the old stock is not to be uprooted to make room for the new. Yet His purpose is plain from the beginning, to be the "Desire of all nations," and "Hope of all the ends of the earth." He has been made not merely Son of David, the type of patriotic kings, but Seed of Abraham, by faith the father of many. Gentiles come to His light and to the brightness of His rising. He commends the faith of a Roman Centurion, and declares that many shall come from east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the "Kingdom of Heaven." The visit of a few Gentile inquirers leads Him to mark that hour as the glorifying of the Son of Man, and He compares Himself to a corn of wheat, dying that it may bring forth much fruit; adding presently some words still plainer and more memorable—"I, if I be lifted up from the earth, will draw all men unto Me." And so, after His Resurrection, He gives to the Apostles and their successors a world-wide commission. We gather that the Church of the future will be His own foundation (S. Matt. xvi.), that it will be a visible organization from Himself as Head (S. John xv. and xvii.), that it will grow, but so as to include the evil with the good (parables in S. Matt. xiii.), that it will be purified by suffering (S. Matt. xxiv.), that He will give His life for its protection (S. John x.), that there will be a final sifting (parables in

S. Matt. xiii. again), but that His own shall reign with Him, and "shine forth as the sun in the Kingdom of their FATHER." On the whole, He speaks as one rejoicing in the prospect (S. John iv. 36), yet not without sorrow for the many losses which He foresees, and the little faith which will be found on the earth when He comes to close His Church's trial. Like the arms of the Cross pointing in every direction, His Sacred Heart goes out in pity to all mankind, and He would have His children pray that labourers may be sent into His Harvest, which is so great.

The two greater Sacraments are instituted and explained (S. John iii. and vi.), and a Christian ministry is appointed, to which He delegates His authority, and sends it to represent Him everywhere until He comes again (S. Matt. x. and xxviii.; S. John xx.; Acts i.).

We have now arrived at what may be called our starting-point. Rich as the Old Testament is in types and predictions, it was evident that our beginning could not be from Sinai. We saw, indeed, that the missionary sense was not entirely dormant among GOD'S ancient people; but their glory was to "dwell alone," to have the covenant and the promises, the lively oracles, and the tabernacle built according to the pattern showed in the mount, for their exclusive possession. Nor did the Advent of the SAVIOUR at once throw open the gates, which, once opened, should "never be shut day nor night." For not yet was the Atoning Blood shed, and consequently, not yet was the Spirit given. Without Him no missionary can "bear witness," no darkness can be enlightened, no estrangements reconciled, no sinners converted. But if we tarry till the SAVIOUR, lifted up from the earth upon the Cross, has (potentially) "drawn all men unto Him," and the One Spirit, descending through His Intercession on the Day of Pentecost, has come to teach men's hearts and to unite Jew and Gentile in one Body by

the strong bond of an universal charity, we shall have fixed the true birthday of the Church of CHRIST. As we make that our starting-point, our Risen LORD stands before us—His reward with Him, but His work before Him. His newly-formed Society has her full powers, authority, and commission. Only, her work, *His* work, has to be done, and her life, *His* life, to be lived.

WHAT THE CHURCH IS.

As Missionaries—our attention set upon the advancing Army of GOD—we shall pass by a considerable number of aspects of the immense subject, of what the Church is or ought to be. To begin, however, with the names. Both the Greek words which we translate by "Church" are important for our purpose: but the second more than the first. Κυριακὴ should remind us that here is "the LORD'S" possession and living representative, and thus determine both the ground and standard of the obedience, due to her from all the LORD'S people, at home or abroad. But ἐκκλησία—a name domiciled, either simply or in derived forms, in nearly all the languages of Christendom—is that which declares our holy calling in CHRIST, and suggests that active employment in bidding others to a fellowship of the same hope, which is particularly our province as evangelists. She "calls forth and assembles together all men," writes S. Cyril of Jerusalem. She calls men "to be Saints," says another; "calls them unto the fellowship of His SON JESUS CHRIST our LORD," as S. Paul puts it. Or again, she calls and "conducts all nations, in the course of ages, back to GOD." And if all nations accept the call, then we shall have an ἐκκλησία like that of Israel of old, separated from the world, assembled with one accord beneath the Mount of GOD to hearken to His Voice. Or like the ἐκκλησία at

Catech. Lect. xviii. 24.

l. iv. 26. Athens, an assembly of free citizens in the highest and noblest sense. And yet, not by a particular election of individuals, as Calvin would have it, but by a message of glad tidings to every human being. The Church does not keep silence till the worthy ones have been found to listen; rather let her voice ring through a wilderness than not be heard at all. Missionary effort must be continued to the end, and there will be deaf ears and hard hearts to contend with—was not her Master's cry, "Ye will not come unto Me?"—but let her message be delivered faithfully, and in due time the number of CHRIST'S freemen will be accomplished, the roll of heavenly citizens complete.

Thus much, then on the names. Definitions, as usually given, will be less serviceable for our special object. For instance, the statement of Article xix., that the "visible Church of CHRIST is a congregation of faithful men, (*cœtus fidelium,*) in which the pure word of GOD is preached, and the Sacraments be duly ministered according to CHRIST'S ordinance, in all things that of necessity are requisite to the same," was drawn up at a time when missionary activity was almost in abeyance. Soon to be quickened anew by the intrepid Jesuits in other parts of Europe, it was scarcely revived in England until a much later date, and our Reformers certainly had it not; so that we must not expect much help from the Thirty-nine Articles. Then, we have admirable short definitions; as for instance τὸ ἐν Θεῷ πλῆθος, by S. Ignatius of Antioch, τὸ ἄθροισμα τῶν ἐκλεκτῶν, by S. Clement of Alexandria, and, of course, οἱ τῆς ὁδοῦ, in the Acts of the Apostles; the two former concisely expressing the source of the Church's inner life and growth, as the latter does the constant hope of her calling. But the kind of definition we are in search of should be one which emphasizes that quality, in which S. Paul may be thought more than any man to impersonate the Church, of being *doctor gentium* —making disciples of all nations by a continual Catholic

expansion, and progress into all lands. And this, if not in the shape of a tersely written formula, yet certainly in a shape to satisfy by its truth, should dawn on us as we proceed to consider the great living fact of the Church's existence, and of her manifold gifts, energies, and operations.

In doing this, we shall have, first, to establish the Church's derivation from the Incarnation of the SON of GOD. This dependence on the Incarnation, as we shall see, requires that the Church should abound in love towards all men, and have a visible organization wherewith to reach them. Again, inasmuch as she is visible, she will be recognized and discerned by four famous notes or marks; she will be One, Holy, Catholic, Apostolic, and special stress will be laid on the third of these. Finally, her condition as representing CHRIST in this world, is always of warfare; whence it comes that she is described as militant here, in contradistinction to that other portion "within the vail," which is Expectant. But she looks for the resurrection of the dead, and for the second Advent of her only LORD and King; then, the Church's warfare will be accomplished, and all her faithful members, living or departed, shall be admitted to everlasting Rest and Triumph.

We have now stated our argument in outline. CHRIST'S light-bearers through the gloom, we ought not to harbour in our minds the smallest distrust of the authority that sends us. Going forth to each "habitable part of His earth" in which He rejoices, we ought to have a happy confidence that our progress is regular and orderly, not erratic and self-willed. Expecting sorrow and disappointment to have their turn, we should know what the promised protection is, on which we may rely. Expecting loneliness, we should realize our corporate life, and fellowship with others. Vexed by schisms and heresies, we must hold fast to the Unity of the Body. Terrified sometimes by "world-rulers of this darkness," aghast at the extent of Satan's empire, fearing most of all

for our own deep unworthiness and lack of love, we must go to our LORD as the Fountain of Life and supreme Truth. And we must know the appointed channels through which these blessings flow to us from Him. For all which reasons, it greatly behoves us to have a right faith in the Church; that, as we have received to believe, we may hope and work accordingly. Let us proceed to fill up our outline.

THE CHURCH'S DEPENDENCE ON THE INCARNATION.

For this fundamental mystery, one may refer very well to 1 Tim. iii. 15; where some would make *στύλος καὶ ἑδραίωμα* the predicate to what follows, i.e., to the doctrine of the Incarnation. But a more famous passage is, of course, S. Matt. xvi. 13—20; in which we discover our LORD'S first distinct mention of the Church, suggested by, and as it were arising out of, S. Peter's great confession that "He, the Son of Man," was also "CHRIST, the SON of the living GOD." For in fact the one does follow the other, as part of the same gracious design. The new and closer relationship between GOD and man, which began when "the Word became Flesh and dwelt among us," seems to postulate,—if man is to benefit by it on any large scale—precisely that development from the one Mediator into agents and instruments innumerable, which is the result of our Blessed LORD'S having founded a Catholic Church. What was the essential sweetness and mercifulness of the Incarnation but this—that GOD came to us *in* Man, hiding His glory under the tabernacle of human Flesh which He had assumed, that so we might see, hear, and feel Him close to us? But this meant at first inevitably, so far as our capacity of receiving was concerned, a confinement of the saving energy of CHRIST within the compass of a single mortal Body. As a Teacher, CHRIST was no more ubiquitous, when He lived on earth, than His disciples S.

Peter or S. John. Nathanael of Cana, or Philip of Bethsaida, or the widow of Nain, or Mary of Bethany—these might profit by the presence of the Word Incarnate upon earth; but not Barnabas of Cyprus, or Saul of Tarsus, because He never visited those places. Nor does it appear that any further extension of His influence as Man would have been consistent with His purpose to suffer and die, on our behalf; because for this He would accept our mortal condition with all its inherent poverty. For this He would be made like unto us in all things, sin only except. And until He had first accomplished this primary purpose of the Incarnation, no extension of the blessings of His Kingdom was possible. "Except a corn of wheat fall into the ground and die, it abideth alone." The shedding of the Precious Blood was indispensable, before the message of peace could be proclaimed to them that were far off. And yet, when mercy and truth had once met together in JESUS CHRIST for our advantage, their manifestation could not end with His Death. Nor could there be any question that the fulness and richness of His salvation would be spread abroad, so soon as by rising again He had proclaimed the consummation of His redeeming work. For His Resurrection was a loosing of bands, a leading captivity captive, an assuming of infinite power even by the Manhood, now for ever victorious and crowned with glory. And there is no longer a difficulty in finding agents. Redeemed man may be sent, in His Name, to succour his fellow-man; apostles may continue what their Master has begun, empowered by the HOLY GHOST Whose gift He has merited for them by dying. Wherefore, from that moment, we begin to see the long-expected light, as it were, shining to the utmost bounds of the earth. It is no more the Man of sorrows, known to few, not causing His voice to be heard in the streets; but a Church starts into existence to receive the Incarnation Gift, now everywhere to be divulged and rejoiced in. Re-

pentance and remission of sins are to be preached to all nations, beginning at Jerusalem. There comes an hour of meeting in the sacred Upper Room, when the disciples are gathered round, and on each He breathes the HOLY GHOST, and says, "As My FATHER hath sent Me, even so send I you." . . . "All power is given unto Me in Heaven and in earth. Go ye therefore and make disciples of all nations." Thus ordained to the Apostolate, they presently, through a Baptism in fire at the ensuing Pentecost, receive large supplies of grace for the work they have to do; their Master has made all plain before them; there is no room for hesitation; the work is commenced immediately. They are the first representatives of the Catholic and Missionary Church of the future.

THE CHURCH IS VISIBLE.

We have gained one important step already, towards the true description we are in search of. We have seen how it agreed with the merciful intention of GOD on our behalf, that the Incarnate Word, having suffered for our salvation, and risen again, should become, as it were, multiplied by the diffusion of His life and energy into a great human society, whose task it should be by manifold activities to overrun the world, yet witnessing ever to their Divine Master, and striving continually to do His will. Indeed, to have traced the Church's one source and cause of existence to the Incarnation, is more than a step, however important—it is actually all the wisdom we need to arrive at conclusions. Anything else that may be laid down as to essential features, duties, responsibilities, will be derived from the same fountain-head of doctrine—CHRIST the Head of the Body, the Church; and we, many members in that Body. CHRIST living for ever; and the Church living also, because He lives.

It follows, therefore, in the next place, that a Church which He creates, and in which He Himself goes to the world to convert it unto GOD, must be a visible Church. We are not speaking merely of a harmony of souls through secret participation of the boundless love of CHRIST. That, of course, must be also; but the Church is a visible Society. For CHRIST had not come as an incorporeal Spirit, but—"a Body hast Thou prepared Me." It was easy for men to find Him when on earth. "We have seen with our eyes," and "looked upon, and our hands have handled of the Word of life." He both lived and taught, and suffered, and offered Himself for our sins, in public, and "in secret said nothing;" He went up and down before the eyes of the Jews, that so His Form and Features might be generally recognized, and His people might know where to discover the rest which their souls needed. And in those days He, JESUS of Nazareth, was alone conspicuous as the Refuge of sinners; His Voice alone, in merciful accents, would bid His children come unto Him; His Hands alone were stretched out to heal. But now, and henceforth, the *Church* was to be His Body. We are to think of this metaphor according to what it would mean most simply and obviously—a visible frame, endowed with life and motion in all its limbs, although not all of these have the same office. The prototype is CHRIST'S natural Body, with its reverent worship of the FATHER, its holy and loving ministrations to mankind; the representation through all ages is for His mystical Body the Church. Here, too, there must be knees to bow, a mouth to speak, hands to labour and to give, feet to walk, and a regular healthful function of all the members. And is it not so? The Church has a mouth given it by our LORD like His own mouth, to preach, instruct, bless, and absolve in His Name; hands for almsgiving and every merciful work, and for administering the Sacraments; feet also to advance on the path of victory,

"as an army with banners," putting evil spirits to flight, seeking out the lost and compelling them to come in. And all in regular and orderly fashion. The Body of CHRIST is never permitted to falter through timidity, never to be guilty of precipitate rashness; its members must ever work together and support one another.

And so the world takes knowledge of it that it has been with JESUS, nay, that it is the LORD'S. Signs such as these are what all may notice: some will both see and believe. "Here," they will say, "is a Society speaking with authority what CHRIST spake, doing what He did or commanded to be done, embracing His little ones in Baptism, celebrating His Death according to His mandate, handing on His benedictions, interceding like Him, for the dying, preaching His Gospel with power, becoming all things to all men, so as by all means to save some of them for whom He died." Is not this indeed to set forth CHRIST Crucified openly? "I am the Light of the world," He says. And "ye are the light of the world;" (the same word each time, *τὸ φῶς τοῦ κόσμου.*) Or thus—"I am One that bear witness of Myself, and the FATHER that sent Me beareth witness of Me. "And ye also shall bear witness, because ye have been with Me from the beginning." Thus far the Apostles. But when these have been taken to their rest, then others, who have been with them and learned of them, shall continue the witness. For JESUS is with His Church for ever —*πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.* Still the Body is seen, living, working, pushing forward; still its knees are bowed in JESUS' Name; and its mouth proclaims His truth, and its hands scatter His blessings wherever they go. The Church of the Incarnate is visible.

The Church is recognized by Four Notes or Marks.

We must now enter more into detail. Loyalty to the one Foundation once laid has been, to CHRIST'S representatives through all time, their only strength and confidence. They have failed whenever they looked to any other fancied source of vitality or means of progress; they have prospered whenever they remembered their Divine Head, and dutifully set Him, not themselves, before the world. So there have been times when the Army has been stationary, and times when it has won many victories gloriously. How CHRIST'S mystical Body has been enabled wondrously to reproduce and show forth, now the sufferings of His Passion, now His unchangeable truth, and now again His love for souls, we all know well. We have heard of the early martyrs, and the confessors of Nicæa; we know the names of S. Gregory and S. Columba, and many more whom we forbear to quote, only because, thank GOD! they have been our own contemporaries. On the whole, the perfect Pattern, though imperfectly imitated, has been visibly cherished from the beginning; and the world, which loves not the SAVIOUR, still believes that He came to save, because the Church's witness to Him has never ceased. Yet, in this our day, more perhaps than ever before, we hear the question asked by many, "Where is the Church?" And more than ever before, we are bound to have a direct answer ready for inquirers and objectors.

Now to say "The Church is the Body of CHRIST," may be a complete satisfaction to devout minds. Those to whom our blessed LORD has long been *Jesu, dulcis memoria*, will readily give their hearts' love to a Society which professes to represent Him; if, on inquiry, which they are fully competent to conduct for themselves, they are able to trace that visible likeness between the two, which is claimed.

But we have also to consider a large number of the worldly, unconverted or heathen, or highly ignorant, who have paid little attention to the Person and character of JESUS CHRIST, yet encounter the Church as a fact in their daily life, and desire to make their choice between it and some one of the innumerable sects, or possibly some new infidel school.

Here, then, we shall find the importance of what are called the Four Notes. When you can convince an inquirer that the Church is, and has ever been, not merely visible, but visible as One, Holy, Catholic, and Apostolic, you will be able to leave him without much anxiety as to his future course. You will have put a stop effectually to his wanderings in the direction of error. And you will, by the blessing of GOD, have ordered his goings in that only path, where footsteps slip not. He will soon find the Church for himself, and enter in by its door.

Let us begin by developing these Four Notes from the idea of a visible Church as presented to us in some of our Blessed LORD'S parables and similitudes. Unity and Catholicity for instance, are taught very strikingly by the tree growing, the fold enclosing, or the stone becoming a mountain. But perhaps none is so admirably fitted for our purpose as that noble similitude of a City or Temple, raised on high. Were it only for its beauty and majesty, who would pass it by? But we are now about to comment on the rich fulness of the doctrine which it illustrates. "A City set on a hill cannot be hid." "Thou art Peter, and upon this Rock will I build My Church, and the gates of hell shall not prevail against it." That last allusion is to a hostile City of darkness, a Kingdom of hell, which, though not a visible organization like the other, seems to our fancy to add to the vividness of the picture. Two Cities, as S. Augustine says. "Fecerunt Civitates duas amores duo: terrenam scilicet amor sui usque ad contemptum Dei: cœlestem vero amor Dei usque ad contemptum sui." But the true Jerusalem,

De Civitate Dei, Lib. xiv. 28.

the City of Peace! One sees it as a fortress fixed impregnable in the solid mountain mass, rising above the hills, angels defending it, having the glory of GOD. And then too we begin to reflect—This Holy City lieth four-square, its length and breadth must be equal: peace, order, and beauty reign within those walls. But presently we single out the Temple, and a new revelation bursts upon us; for here are the Four Notes or marks marvellously set forth. The first is Unity;—The House is founded on a single Rock; one and the same foundation sustains the entire structure; imperishable and indestructible as it is declared to be, it cannot rest partly on rock and partly on sand. Next, the idea of Holiness occurs to us, while we observe the materials employed; stones shapely and agreeable to the Mind of the Heavenly Architect, or (indeed we may say) cut from the same quarry as that Stone rejected of those other builders, which is CHRIST Himself. Next, the House is finished, or to be finished, in all its beautiful proportions: the Architect's design must be carried out to the end, even to the polished corners of the Temple. Here is Catholicity. And lastly, we see that the Divine Master-Builder has with Him faithful and approved workmen, to raise up the walls under His Eye till the whole is completed. In other words, Apostles must begin, and the succession from the Apostles, of Ministers lawfully called, ordained, and sent, must never cease. Now, just as a house could never be finished, nor stand firmly during the process of building, without its foundation, its good materials, its correspondence to the architect's plan, and its skilled workmen, so neither can the Church stand unless it be One, Holy, Catholic, Apostolic; and these marks will be as plainly discernible as the fact that it is visible at all.

This is reasonable, and what may be fairly hoped and expected. How shall the world believe in a Church which lacks these four? Believe in the Divine mission of a

Society whose members are divided among themselves, secular and irreligious, fast bound by ties of caste or national prejudice, devoid of missionary zeal, lacking a priesthood? Never. A Society so faulty in every detail would be a scandal to devout minds, because it could bear no real or enduring witness to CHRIST, it could be no true child of the Incarnation. For to every thoughtful inquirer there is but one LORD JESUS CHRIST, Himself one with the FATHER, Whose human character shines with the purest graces and virtues, unknown on earth before He came; Who was lifted up on the Cross that He might draw *all* men unto Him; Whose true Priesthood is established for ever, and must have earthly representatives to whom it may be delegated, by His appointment, through all the ages. But again, what else does even the unbelieving world look for? It may arrive at the same result by a different process, but however unloving towards the only SAVIOUR, it expects to see some solidarity among Churchmen, some definiteness of purpose, some identity of conviction, some continuity of tradition, above all, some constant endeavour to make human nature better. If it scoffs at our persuasion that the one remedy for a world lying in wickedness lies in the knowledge we have that "the SON of GOD is come," it does still expect of us very much the same signs which we say must follow them that believe on His Name—that the many should be as one, and sinners converted to holiness, and mortal men, still walking on earth, fed with grace and truth from above; and chiefly, that a higher standard should be reached than the prevailing sluggishness and selfishness; in a word, that we should have the missionary spirit. The language it employs may be somewhat different, but this is what it looks for really, and admires in spite of itself. So still in England and America, for all the professing of infidelity; so, when men have been bred as heathen under cruel and degrading superstitions, the secret yearning of

their hearts is ever for these four heavenly notes. Take them away, and what is left except "amor sui usque ad contemptum Dei"—the wretched self-love which knows that the world is evil, and is content to leave it so? But join that to the profession of religion—imagine a *Church* so utterly vile as to deserve the concluding reproach of the first chapter of Romans, satisfied to see men doing things worthy of death without moving a hand to save them, and you have what the conscience of humanity, however perverted, has always revolted against, and will revolt.

UNITY.

However, the task which now lies before us is one which presents considerable difficulty. We have to show that the Church actually possesses these essential and most necessary marks. And first, of Unity.

"My dove, My undefiled is but one." Unity is essential to the welfare of the Church, to the welfare of Missions. For unity is not merely the foundation of standing walls, but the root of the growing and spreading vine. Missions apart from the one vital centre are merely "plants which My heavenly FATHER hath not planted," and must be "rooted up" by Him, even as He said. "Non habent Dei caritatem, qui non amant ecclesiæ unitatem."

But in what does unity consist? S. Cyprian's idea was a very simple one. The Church begins from one, and in spreading abroad no more parts company from the original source than rays do from the sun, or boughs from the tree. The Apostles were twelve, but the apostolate one; the Bishops are very many, yet the episcopate is "solidum," a common possession to all who have been consecrated to that office. He cannot conceive of disruption as in the slightest degree tolerable; the true emblem is not Jero-

De Unitate Ecclesiæ. 4.

boam's but CHRIST'S seamless robe.[1] Unity of government was as much a matter of course as confession of the same faith, acceptance of the same Scriptures, identity of worship, or reception of the same Sacraments.

Now from this ideal the falling off has been so marked, that it might be thought there was no longer such a thing on earth as that *unitas ecclesiæ* for which he contended. To look at the numberless sects of to-day is truly to contemplate a "landscape of fear," and must cause grave apprehension. However, as regards the maintenance of unity, in the last resort, all probably turns on the question, "Where is the Spirit of CHRIST?" So-called Christians who have not the Spirit of CHRIST are none of His. But on the other hand, wherever CHRIST is by the HOLY GHOST—wherever that sacred indwelling remains—must be a part of the one living organism of the Church.

Be it remembered that we derive from CHRIST not a visible constitution merely, but an unseen spiritual life. As Adam imparted to his children their natural existence, so CHRIST, the second Adam, gives to all His redeemed one which is supernatural and heavenly. This, by sending to them the HOLY GHOST, as it had been a Soul, to animate the Body of which He is the Head. Proceeding from the FATHER and the SON, the HOLY GHOST is constantly termed the Spirit of CHRIST when His mission to the

[1] When Jeroboam's robe was rent by Ahijah, the prophet did so to represent a *political* division which GOD had sanctioned for the sins of the house of David. Whereas our blessed LORD'S robe, without seam, and which none might rend, portended the inviolable unity of the Church, the same under all revolutions and convulsions, social or political.

"Crowns and thrones may perish,
Kingdoms wax and wane,
But the Church of JESUS
Constant will remain."

Church is in question; because the object of that mission is to unite souls to CHRIST, or to form CHRIST in them, even as CHRIST Himself is One with the FATHER. First we read, "All things that the FATHER hath are Mine;" next, "He (the Comforter) shall receive of Mine, and shall show it unto you." And again, "Because I live, ye shall live also." "In the Man CHRIST JESUS," says Dr. Moberly, "dwelleth the Spirit entirely, absolutely, without separation of office or distinction of gift. No gift, or power, or fulness, or largeness of Divine and spiritual influence can be conceived but such as He possessed in abundance, and could bestow on others." He gives then to the Church those powers of the world to come, which makes up the energy of His own Risen Life. He gives His own Mind—by that inward vision of the revealed truth of GOD, whereby His children are both to walk in truth themselves, and become prophets of the same to others; He gives His own loving Heart—that they may be bound together in a fellowship of good works, and have compassion on them that are without, whom they rescue from ignorance and from sin; and He gives His strength of Will—so by patient hope to overcome the world, and make ready His people for His Second Advent in glory. His gifts, His talents, His diverse administrations, He divideth to every man severally as He will, according to His intimate knowledge of the capacities of individual souls; but to all alike He imparts what is necessary to effect their personal sanctification—or, may we not say, their transfiguration into the glory of His image and likeness? The Church's part is not merely outwardly to make known the manifold wisdom of GOD by the *spectacle* of an imperishable society bound together in closest accord, but also secretly to receive, and to hand on the unsearchable riches of CHRIST by inward grace; till we all come unto the measure of the stature of His fulness, even a perfect Man.

Bampton Lectures. Lect. II., p. 35.

But is not the notion of an invisible Church—for to this we seem coming—highly doubtful and dangerous? Or rather, must not the spiritual growth correspond regularly with the visible order and harmony of the society? Can there be anything irregular in the functions of a Body which CHRIST inhabits? Should not His members, in their corporate capacity, ever obey His godly motions in righteousness and true holiness? And must not this apply to discipline and organization, as well as to faith and doctrine?

No doubt there are perplexities. No bough could survive its cutting off from the parent stem. The tokens of CHRIST'S Presence must be lost in the event of actual schism fully consummated. (S. John xv. 6.) But perhaps there may be such a thing as *partial* schism, less guilty in the sight of GOD, and consequently not punished by utter deprivation of grace and truth. In no other way does it seem possible to account for the present condition of Christendom. For on the one hand, where is the Christian of to-day who can pretend that he, or rather his spiritual progenitors, have ever held fast to unity? Was not the East equally guilty with the West in the old dispute, when Constantinople broke away from Rome? Were not Rome and England, perhaps, equally to blame in their quarrel over the Reformation? Or where Christians holding peculiar tenets have since then separated themselves from us, had they nothing to urge in excuse of their conduct? The hesitation and reluctance with which they seceded was in most cases at least as evident as the strength of their ultimate conviction that the step must be taken, and that the hostile attitude of authorities in Church and State left them no option in the matter. Their followers had multiplied far beyond all expectation; they were denounced and proscribed on every side. To remain where they were was impossible, but what drove them out as exiles was no love

of schism for its own sake. That is the kind of protest which we seem to hear again and again inscribed on sorrowful pages which tell how Independent or Wesleyan came to break away and became an estranged family. With more perfect humility, less of suspicion, less of impatience, the breach might never have happened; but these were needed on both sides, and they were not found on either. In a word, every sort of Christian would appear involved in schism; *two* hands, so to speak, not one, have in each case rent the seamless robe of CHRIST. But yet, from the other point of view, how much of truth and of high spiritual life yet remains! Outward unity cannot, then, have been utterly destroyed. Grievously impaired, dangerously shaken, but not destroyed. Catholic Christendom is a body loosely compacted, but by no means resolved into mere *disjecta membra.*

And we are trusting to more than the individual's personal assurance of acceptance with GOD. We do not understand by Rom. viii. 16, a confidence arising from mere devout feeling. We look to the public visible facts of our corporate life in the Church; to our obedience to visible ordinances of universal obligation, having the promise of grace attached to them. While we confess as with one mouth the faith of CHRIST crucified, while we enter the Fold through the one door of Baptism, while we have recourse to the one Priesthood of our LORD by a valid Ministry of His own ordaining, we cannot be altogether aliens. S. Cyprian might weep for our dissensions, if he were to return from Paradise to view them, but he would hardly compare us to those perishing outside the Ark of Noah; for where, in these days, could he point to such an unmistakeable Ark of safety? Surely his one anxiety would rather be to know whether we were praying and striving for re-union? And to that we might answer, first, by pointing to the words we repeat at each Eucharist—"We beseech

De Unitate Eccles. 5.

Thee to inspire continually the Universal Church with the spirit of truth, *unity*, and concord;" and secondly, by calling his attention to those signs of a great yearning on all sides for better mutual understanding, which we must not stop now to enumerate, but which are as visible and eloquent as they are wonderful and beautiful. Thanks be to Him, Who has endured with so great long-suffering the "unruly wills and affections" which He alone can order; Who would not cast us off in anger from Himself, though our mutual jealousies had led to so many a rash "breaking of yokes and bursting of bonds" among ourselves; and Who now—may we not say more particularly in this matter of disunion?—"calleth all men everywhere to repent," before the "harvest be past and the summer ended," and our hope of saving souls expired.

Already we can see a little what the results of unanimity might be, though on too small a scale. The Vicar of a large town parish or mission district, gathering his band of workers around him, gradually perfecting the machinery of which he is himself the mainspring, is by this time no uncommon spectacle in England, and is receiving a large amount of attention and admiration; esteemed highly in love for his work's sake. One can appreciate the immense value of such an united staff very well in a *parish*. The workers, lay or clerical, carry with them the same mind and desire wherever they go, and the conversions which follow are due to this *consensus*, far more than to the most fervent preaching from the pulpit. Yet such parishes are but microcosms, and for the present they are, alas! the only units which exist for practical purposes in England. The Dioceses are still too enormous to allow of any Bishop holding all together, as an incumbent can, by a simple touch of the mainspring. It is not in man to say to a million of souls, mostly unknown to him by sight, "Think alike!" A general may issue orders which will be obeyed

by a whole nation in arms; but in the army of Heaven, if the soldiers are to march side by side and keep step, this can only be by means of habitual close contact with officers such as themselves, who will gently lead them for their good. Episcopal *rank* is commonly fatal to episcopal *influence*.

Happier far, in this respect, is the lot of Missionaries abroad. For they, in their allotted spheres of industry, may represent the unity of the Divine life, without greatly distressing themselves for disruptions which are not their fault or concern. "The former troubles are forgotten, and hid from their eyes;" they have not come out to originate schisms, nor to disturb anything that is settled, except the "peace of the strong man's house"—the realm of Satan. Here then let us have the "honourable Priesthood in harmony with their Bishop, like the chords with the lyre," all together singing the sweet Name of JESUS by whatever they say or do, confessing Him and praising Him among the Gentiles. Missionaries ought indeed to be as one soul in many, ready to live and die for one another. Why should this be thought unattainable? Surely there ought to be no jealousies among Christians engaged in proclaiming one simple message, to men who will receive it as good news. Later on, there will come temptations to be original even here, and to get a following, and cause divisions; but these belong to a more advanced stage of corporate Christian life. For the present, we only know and feel that we must keep together, in face of the heathen. It is Pentecost *versus* Babel; fair Una (of Spenser's "Faerie Queene") against Error with "hideous taile" and monster brood; the lusts that cause wars and fightings to be subdued by the love that disarms all combatants. And this love, which is to prevail over such a strength of evil in the world, must subsist as a bond between the Missionaries themselves. Give them "love's supporting force" to endure their loneliness and privations and that hatred to which they are

S. Ignat. Epist. ad Ephes. iv.

obnoxious for the Master's sake; but let it be the love of men truly consenting and unanimous. For nothing less than this will avail.

But it must be the unanimity of the Catholic Church—that, not anything narrower. Many more would both pray and work for re-union, if the theory of a National Church did not unhappily content them. Such a theory will not bear the test of experience in the Mission Field. Bishop Gray first showed us what to do in the Colonies, and since then what we have heard from those sent into purely heathen lands has added to the conviction. We are Anglicans still, but not of the Church of England. And the inevitable tendency is, increasingly every year, to become even less Anglican and more Catholic. More tolerant of our "Dissenting" competitors, among whom, for all their mistakes, are so many noble heroes of the Cross; but less tolerant of Erastianism—less patient of the weight and friction of any, though the lightest, of its chains.

Holiness.

"Holiness becometh Thine House for ever." The Bride of Christ must be "fair as the moon, and clear as the sun," if she is to be also "terrible as an army with banners." The saintly company which follow the Rider on the white horse, Who goes forth to conquer every foe, are themselves "clothed in fine linen, white and clean." Of the Church's holiness none, after New Testament writers, have spoken more wonderfully than that prince of Mission-preachers, S. Chrysostom. It arises, he says, from the Church's privilege in having Christ for its Head:—*οὐ διάδημα ἡμῶν περίκειται τῇ κεφαλῇ, ἀλλὰ κεφαλὴ ἡμῶν γέγονεν ὁ Χριστὸς, ὅπερ ἐστὶ μεῖζον . . . ἄγγελοι μὲν αὐτὴν αἰδοῦνται, καὶ ἀρχάγγελοι, καὶ πᾶσαι ἐκεῖναι αἱ δυνάμεις· ἡμεῖς δὲ, καὶ σῶμα αὐτοῦ ὄντες, κ.τ.λ.*

il. iii. pist. ad es.

"Think where thy Head is seated, at Whose Right Hand, far above all rule and authority and power! but the Body of this Head is being trampled on by devils." But this Body (he goes on) is CHRIST'S Body, and CHRIST'S Body was crucified. So then do thou bear the Cross: *φέρε ἐμπτύσματα, φέρε ῥαπίσματα, φέρε ἥλους.* But CHRIST'S Body did no sin: the "purity required of communicants and of Priests is like that of an angel, like a flame of fire." We may tremble at such language, as perhaps the Saint intended that his hearers should tremble. But we shall find no lowering of the standard if we turn from S. Chrysostom to other Catholic writers. Who indeed has set it higher (for the Priesthood at least) than George Herbert?

> "But th' holy men of GOD such vessels are,
> As serve Him up, Who all the world commands;
> When GOD vouchsafeth to become our Fare,
> Their hands convey Him, Who conveys their hands:
> O what pure things, most pure must those things be,
> Who bring my GOD to me!"

Nor will the witness of history lead to any different conclusion. The Martyrs, confidently appealing before their heathen persecutors to the irreproachable lives of Christians; the anchorites and consecrated widows, with the "religious" of later growth, serving their GOD with fastings and prayers night and day; the modern Missionaries, whether at home or abroad, in frequent perils and in unceasing labours, all cheerfully endured for "the noble love of JESUS;" these have been the secret of the Church's strange power in the world, and of her undying vitality. Next to unity, the note of holiness is that which tells most for good.

But it must be *visible*:—"Let your light so shine before men, that they may see your good works, and glorify your FATHER Which is in Heaven." S. Augustine was compelled by his controversy with the Donatists to lay stress on the

admixture of evil in the Church that now is, tares growing side by side with the wheat. "These are the Church's 'adversities and miseries,' and I do not on their account forget to be humble, or break off from unity." But however true this may be, and needful to be confessed now as then, (for the Donatists have their lineal descendants, the self-righteous in all ages, and we may be thankful for the protest in our Article xxvi.,) still, we should beware of acquiescing in the evil too indolently. It may be, indeed, that, as Dr. Bright says, "Christians have dwelt on the predicted triumphs of their religion, until they have forgotten the conditions which, in a world like this, all such predictions must presuppose; (and how) the parables of the Sower and the Tares have to be considered *before* we can take comfort from the . . . Mustard-seed and the Leaven." Yet the world will scarcely believe in a Church whose holiness is merely *in posse*, not *in esse*. And the great public proof that CHRIST had risen and ascended was at once declared to be, that He had shed forth the Gift of the HOLY GHOST, and men *were being* sanctified by a "power and holiness" not their own.

ermons on e Incarna-on, p. 193.

Wherefore, in the visible Church, the sanctity of the Head must be impressed on the Body, not only as regards public rites, but individual actions also which are public, examples shining in this dark world. (1) As to the rites, there can be no question at all. It is a "Holy Baptism" which admits first to Church membership: the very pouring of water proclaims the soul's cleansing, and the signing with the Cross points to a life-long fellowship with the Crucified. Baptism is as it were the Beautiful Gate of the Temple, through which the regenerate are conveyed to holy ground within. Next comes Confirmation, in which whatever is seen or heard has reference to the arming of the young Christian, and his loyalty to his Master in Heaven. As to the Blessed Eucharist, though its true import is less plainly conveyed to an uninstructed mind by words

and ritual which may bewilder by their very richness, these are at least well adapted to suggest ideas of a pure heavenly worship, and of a Feast in which the Thing signified is Holiness itself, conveyed by love unspeakable. *Sancta Sanctis.* Spectators of all kinds, (ἰδιῶται ἢ ἄπιστοι,) cannot fail to be impressed with awe by the visible ceremony of Holy Communion. So too from pulpit or lectern, nothing is put before the people so constantly as that perfect Example of CHRIST, which He has left "that we should follow His steps, Who did no sin, neither was guile found in His Mouth." And let Missionaries be careful to surround their public functions with awe and due solemnity. Let their sermons aim at none but the highest standard. Amid the humblest surroundings, let them write as it were on each lowly Font and Altar, "Holiness to the LORD." For other foundation can no man lay than that which is laid, which is JESUS CHRIST. And therefore let there be holy teaching, reverent ritual, even for the meanest and poorest.

But (2) is the Example shown forth in life as well as by lips?

We may hope that it is. Any one can despond about this who chooses. There are those who read history, but fail to trace in the Church's progress aught of the glory of the Incarnate Word: they look around them, and are infected by the world's unbelief in saintliness, and little dream that they have martyrs and confessors among their contemporaries. Whereas in truth the Church probably stands at the present day far more by the personal piety of her members than by all the learning of her controversial theologians. The gentle charity of Keble, the upright resolute course of Lowder and Mackonochie, have not been for nothing. And heathen India has been profoundly touched by the genuine asceticism of men like Simeon O'Neill, Philip Smith, and George Maxwell Gordon.

Be it remembered, however,—for this can hardly be repeated too often—that the holiness, by which alone the Church can witness to truth, is always that of JESUS CHRIST. In other words, the fruits by which the tree is recognized are not the four cardinal virtues (indispensable though they be) so much as the twelve fruits of the Spirit. Or, as we heard S. Chrysostom saying above, "Thou art the Body of CHRIST, then bear His Cross." It is by taking up the Cross that the Church becomes patent to all the world as CHRIST'S true representative. This may convert her progress into a treading of the Way of Sorrows: but, if "she putteth her mouth in the dust," it is in "hope;" for if we suffer, we shall also reign with Him. Missionaries must not fear to follow their LORD in poverty of spirit, in meekness, in patience under persecution, in forgiveness of injuries; and of some of these they may be required to make public profession.

Pray that they be not found wanting! The religion of an Englishman is apt to be modest and retiring whenever it is genuine. In no other country in the world, perhaps, has there been so little of inscribing names on diptychs, so to speak. Nowhere else is the roll so scanty of Christian heroes, to be honoured by posterity for a never-to-be-forgotten loveliness of character. We do not canonize our Saints. And for us, no doubt, this is best, provided that fit subjects for canonization do nevertheless exist. The fear is that the modest English Christian may become timid, secular, or *via media*. *You* keep your religion only for GOD, and guard it well, though you never speak of it. Be it so. Yet your brother, as entirely reticent as you, might have no hidden treasure to keep. Closed lips are not always the index to a thoughtful character: and the reserve of an "honest unaffected Englishman" sometimes covers a shallow mind and empty heart. It can do no harm to compare ourselves with men of another race, who are brothers with us

in the same holy cause. For instance, the French Lazarists and Jesuits, who are by no means reserved naturally, have shown themselves bold as lions in the Mission-field. Having fully committed themselves to this profession from their childhood, they are not afraid of saying all that they mean: they would not practise Christianity without bearing the marks of the LORD JESUS in their bodies: they are resigned to death if it should come, however it may come; and if they say so, it is because their manner of life permits them to say so without affectation. Let us, then, cherish our self-ignoring modesty: and yet remember that a Church whose prominent men were all dreading extravagance, speaking disparagingly of vows, shunning to breathe the desert air with their LORD, and, so far from selling all they had, were actually bent on thriving and enriching themselves by the Gospel which they preached, could scarcely hope to attract many by the note of saintliness. There is a City set on a hill to be sure; but men may rub their eyes ere they discover whether it be Jerusalem—or Babylon!

CATHOLICITY.

We now come to the note of Catholicity. None so reassuring to Anglican Churchmen as this; not merely because we seem to be Catholic when judged by our work—assuredly "not done in a corner"—but also because our vitality as Catholics bids us take heart again for the two preceding notes. Unity and Holiness must both be there; they cannot have been quite obliterated, else how should such a manifest blessing rest upon our Missions at home and abroad?

Catholicity is thus explained by S. Cyril of Jerusalem, in words often quoted and widely adopted:—"It is called Catholic because it is throughout the world, from one end

Catech. Lectures, xviii. 23.

of the earth to the other; and because it teaches universally and completely, one and all, the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly: and because it subdues to godliness every class of men, governors and governed, learned and unlearned; and because it treats and heals every sort of sins . . . . and possesses in itself every form of virtue . . . . and every kind of spiritual gifts." All over the world: teaching all necessary revealed truth; bringing salvation by grace to all sorts and conditions of men. One sees that *three things* will be principally needed for this, viz. zeal, wisdom, and charity. With these the soul of JESUS our LORD and Master was endowed in fullest abundance when on earth, far outshining all prophets and seers, heroes, patriots, and deliverers, who had come before Him; although during His suffering life, (as was remarked before,) He greatly restrained the manifestation of these energies, waiting till the Gift of the HOLY GHOST should have been merited by His atoning Death. Now, however, by His all-prevailing intercession He sends to us the HOLY GHOST from the FATHER; and the HOLY GHOST quickens us unto newness of life, and impels us, in JESUS' Name, to attempt a task which, though impossible with men, is possible with GOD. Distance separates the souls for whom CHRIST died, but it must be traversed: darkness covers the earth, but it must be illumined; men are parted one from another by diversities of language, by hereditary antipathies, by tyranny of caste, by the hideous brutality of the slave-trade; yet "He hath made of one blood all nations of men for to dwell on all the face of the earth," and it is the province of the Catholic Church to reconcile them, in the peace of GOD, in the brotherhood of the Cross, and in the allegiance of JESUS CHRIST. And the weakest Missionary knows that, if he have but faith, all this must come to pass. As in prayer and Eucharist he unites himself to that great

Advocate with the FATHER, the powers of the world to come are his; and when he kneels to say his daily Veni Creator—

> Come, HOLY GHOST, our souls inspire
> And lighten with celestial fire;
> Thou the anointing SPIRIT art
> Who dost Thy sevenfold gifts impart;
> Thy blessed Unction from above
> Is comfort, life, and fire of love;
> Enable with perpetual light
> The dulness of our blinded sight—

he knows that he will be granted all the zeal, and the spiritual insight, and the charity, that his Master's work demands.

However, the prayer of faith must be accompanied by the labour of love. Sometimes we lose our first love, our hands droop, and our voice falters. Among home workers as well as foreign, the cause of this is, probably, that they have failed to count the cost: they have not taken time enough to think. Work is apt to be valued rather too much by its quantity; and the desire to be doing more than was ever attempted in former days is scarcely favourable to a calm appreciation of the forces of evil to be overcome. Particularly unfortunate is the custom of borrowing new ideas, often from persons and places unknown, merely on the strength of some laudatory report in a magazine or a newspaper. Would that our clergy would rather exercise their own judgment, and remember that only by thorough personal acquaintance with their own people can they decide what those people need for their good. For instance, neither infidelity nor socialism are equally rampant everywhere; and where they do prevail, much more is required to subdue them than the common expedient of addresses "to men only" on Sunday afternoons. Too many of our brothers in the ministry, whom GOD'S Providence had sent to do their

part in times of overwhelming difficulty, are found triflers in the hour of danger, whom the world easily scorns or ignores, because instead of thinking for themselves, they have preferred to follow the fashion; vainly striving to imitate some leader whose gifts and opportunities are wholly unlike their own. Père Gratry said some true and bitter things of the harmful excitement of newspaper-reading;[1] it would be well indeed if some of us would forget to take our hints so constantly from journals, and begin to think for ourselves, or rather to seek counsel from GOD! Because glowing accounts have come to hand from a special reporter, which may or may not be entirely accurate, it does not follow that one should expect to convert a parish by the introduction of a Mission hymn-book, nor even by a solemn function with incense. It is through such too common mistakes that failures arise, and restlessness and despondency take the place of loving earnestness and holy joy. One hears sometimes, "Next year I will have a Mission, and then I shall have tried everything." When perhaps the kind of Mission work which that district called for had not been so much as enterprised! These are the small flaws. It may be urged with justice that in these days to be consistent and patient is difficult, to be hasty and erratic, very natural; and that allowance should be made for our bewilderment amid the cries of so many competitors, as they pass us, each hurrying to the front. And yet the answer still must be, that a spirit of competition is a spirit of the market, not of the Catholic Church.

To us Missionaries in foreign lands, another besetting temptation is to spare ourselves the effort of mental discipline through study. A Missionary thinks much of his

[1] Heure pendant laquelle la passion, l'aveuglement, le bavardage et le mensonge, la poussière des faits inutiles, l'illusion des craintes vaines et des espérances impossibles, vont s'emparer de l'esprit. (Sources, chap. i.)

obligation to go into all the world, but forgets that he must also teach all things, whatsoever JESUS commanded; failing in this too more and more, as is likely, when the inevitable failures and disappointments have begun to darken his horizon of expected usefulness. And it would be unfair not to admit that one chief source of slovenly work hitherto has been in the peculiar character of our foreign missions, as engaged so much with the poorest and most ignorant of the human race. Perhaps, therefore, now we have seriously taken in hand the conversion of such high intelligence as is to be found in Eastern Asia, there may be better hope that we shall try to qualify ourselves for "teaching universally and completely all the doctrines concerning things earthly and heavenly." Yet, were our concern still only with the poorest, we should have no right to escape from what is our bounden duty everywhere. The Catholic Faith was given as a light for all to walk by, and the question can never be *whether*, but always *how*, to impart it. Else the Vine may send forth its branches, but they will not be fruitful.

Let us try to bring the note of Catholicity within a smaller compass than S. Cyril's definition. Does not S. Paul give us nearly what we want when he says, "I am made *all things to all men*, that I might by all means save some?" All things—so long as we do not resort to them in a spirit of competition, and while not one of them is at variance with the grace and truth which came by JESUS CHRIST, nor a violation of the order of His kingdom upon earth. It is not the variety that is bad in itself, however harmful the repeated change of front in obedience to party catch-words. Variety is a property of the Tree of Life, which bears twelve manner of fruits. Without variety, indeed, it is impossible to be active in the Mission field—more especially, in the foreign Mission field. All things, then, to all men; and therefore, this walk of a thousand miles into Africa, this dangerous voyage amid coral reefs, this printing of the

Gospels in some hitherto unwritten dialect, this rearing of Altars under forest trees, this compelling of native minstrelsy into the service of the Sanctuary, this transforming of Pagan festivals into Christian holy days, are instances amid others innumerable, of a courageous Catholic instinct, unwearied in expedients, most fertile in resources, which refuses to be satisfied till it has been everywhere and tried everything that can be tried for the saving of souls; combining the wisdom of the serpent not merely with the harmlessness of the dove, but even, almost, with the keen sight and untiring wing of the eagle!

Again, the Grand Army of JESUS CHRIST has its columns for attack, its light troops, its outposts, its garrisons; it has the men who go to the front as evangelists, and those who tarry at home to study and to pray. It has its monasteries and religious houses, its brotherhoods and sisterhoods, its innumerable societies, each by some special aim tending towards a larger Catholic expansion, each the embodiment of some new aspiration after the "all things to all men."

We rejoice to know that such things are even now fulfilled in our ears. And inquirers ought to know it too; for this is what should help them to find the true Church they are looking for. There may be and there are shortcomings, but on the whole, the outlook must be described as very very bright. Hitherto, no doubt, the *Home* Mission Army has been far better manned and equipped than the foreign. Yet more and more of our best and bravest are going abroad, cheerfully accepting poverty, dangers, hardships, ready to spend and be spent in so glorious a cause. Whatever might be said of England a hundred years ago, we do now belong to a true Missionary Church. And should any ask, who have marked the good work done among the heathen by Presbyterians, Methodists, and Baptists, whether we would not include them among Catholics—for have not they, too, the genuine note? we may answer that although

the avowed position of those sects, as Dissenters from the Church, may be doubtful, we can hardly doubt of many *individuals* from among them, that they, at least, are not far from the Kingdom of GOD. For to have laboured so abundantly for CHRIST, is surely a sign that they have received the HOLY GHOST as well as we.

APOSTOLICAL MINISTRY.

There remains however one more, and the last, note of the visible Church. And in treating of the succession of clergy from the Apostles we are, unhappily, compelled to be controversial. With all our respect for Missionaries of the sects, we cannot tolerate their error in repudiating an Order which we believe to have descended from the institution of CHRIST Himself. So that, in spite of our brotherly feeling towards the men, we are bound to meet their pretensions—or rather their lack of pretensions—with a determined though reluctant antagonism.

There is no need to prove that Dissenters are without Apostolical succession, in the sense in which we understand it; for this they fully admit. The chain was broken, they say, because it was not worth preserving. Nor is there any uncharitable rudeness in denying to them a proper Priesthood, for to that also they lay no claim. What we have to show is, that the Priesthood of JESUS CHRIST was delegated to His Church, to be exercised therein for the spiritual welfare of mankind; and that it was to be continued by a regular succession from the Apostles by the Sacrament of Order.

The point is not whether we have sufficient historical proof of a ministry having existed from the first; but whether we can be sure that it was instituted by our LORD *with an intention such as we now claim and assert on its*

behalf. Proposals have lately been made to the Presbyterian sects, both in America and in England, that they should accept the idea of an "Historic Episcopate." But we should have gained little indeed by their assenting to this. What is essential is not that there should still be dignitaries described as Bishops, but Bishops such as were the Apostles. Nor is it requisite, precisely, that the Chief Pastors should be a distinct Order, nor that there should be a threefold order at all. In the first years of Christianity, the only ministers were the Apostles. We contend for a *real* Ministry, and a true Priesthood, faithfully exercising by delegation the whole Priesthood of CHRIST upon earth. Whether by a single Order, we say, or by a gradation of three, S. Cyprian's rule must be carried out, "a singulis in solidum"—the solid unity of CHRIST'S sacerdotal office is to be maintained by the participation of many, His earthly representatives. Indeed, as we shall see, not His Priesthood merely, but His Kingly rule and prophetic speech, are to be reproduced in the Church.

It belongs to the Priesthood of JESUS CHRIST that He has offered Himself on the Altar of the Cross a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world, and that He now and evermore, up to the consummation of the ages, pleads before the FATHER in Heaven the infinite and inexhaustible merits of that Sacrifice. With the office are connected certain aspects of Him, when we regard His human perfections, as for instance, that He should be a Man of sorrows, patient, gentle, forgiving, touched with the sense of our infirmities, earnestly desiring our salvation, seeking and saving the lost. These, one and all, are so signally and indisputably the characteristic graces of His Priesthood that we can scarce conceive their existence apart from that—they are, as it were, the flowers which spring up around the foot of the sacred Cross. Now must not these be perpetuated in His

eb. x. 10, c.

eb. vii. 24, c.

eb. ii. 17; 2, 7, &c.

Church until He come again? Can the desert of sin be made to rejoice and blossom as a rose without them? It is evident that they must continue. And, as we have seen already, even the selfish world looks for saintliness in Christians, more especially looks for and requires it in the clergy. The strange thing is the blindness which cannot perceive how the sort of saintliness which is expected must be derived from the priestly character; how a right analysis of the "priestcraft" which men abhor would bring out these very virtues as its definition. Nothing, for example, can so quicken and sustain the love of souls in our hearts as the knowledge that we are commissioned to convey to them the forgiveness of their sins, or that we go to GOD'S Altar to plead there the Sacrifice of Calvary. Or take the first of the "ambassadors" sent by our LORD after His Ascension: what made S. Peter so diligent, S. John so loving, S. Stephen so forgiving, S. Paul so tender and so unwearied, but the consciousness of sharing His Priesthood? This is surely a part of the argument for which room ought to be made in its proper place. A Missionary would be almost powerless to convert others if he were not *sacerdos Dei*.

But the chief point to consider is—what was already touched upon under the head of the Visible Church—that since the Incarnation there must be some sure and dependable way for men to find the means of grace, and the road to the glory prepared for them. Consequently, there must be persons possessed of authority to open the door to those entering the Church, to feed their souls with celestial Food, to reconcile them when penitent to the FATHER Who loves them. Else, we may be sure, JESUS would not have said, "It is expedient for you that I go away." Rather, He, by going, would have left His redeemed orphans and desolate.

Let us see then what are the actual facts.

In the first place, our LORD imparts to the Apostles a new life from Himself. We read—

"Ye shall be baptized with the HOLY GHOST, not many days hence." (Acts i. 5.)

And this promise is fulfilled,—"They were all filled with the HOLY GHOST." (Acts ii. 4.)

And S. Paul's comment on this initiatory Sacrament is, "As many as have been baptized into CHRIST have put on CHRIST." (Gal. iii. 27.)[1]

But besides communicating to them His life, He gives them authority to execute the functions of His Priesthood. They are to baptize others in His Name, and so to bring souls into a state of salvation through His Death and Resurrection. They are to celebrate those holy mysteries which are the appointed Memorial, whereby they show His Death till He come. They receive the HOLY GHOST, that whosesoever sins they remit, they may be remitted unto them.[2] Added to which, they are to preach the Gospel, teaching all nations, and so represent their Master's prophetical office; and they are to feed or shepherd His sheep, under Him Who is the one Shepherd, LORD, and King of all mankind.

In a word, the Apostles receive ordination and mission

[1] It presents no difficulty, that the signs of the HOLY GHOST's coming and gifts were, to the Apostles, fire and the breath of CHRIST, while to us they are water and imposition of hands. For *they* received directly from our LORD and the Comforter Whom He sends; *we*, through the mediation of an apostolic ministry ordained by Him. (I do not here argue the question whether the Apostles were also baptized with water.)

[2] Dr. Westcott, it is true, with Bp. Cotterill and others, argues from a comparison of S. John xx. with S. Luke xxiv. 33, that this commission was given to others besides the Apostles. But see what Mr. Gore says, ("The Church and the Ministry," pp. 229, 230.) Others were present, but it is significant that S. John only mentions the "disciples," by whom he commonly understands the Twelve.

from JESUS CHRIST, and they do not hesitate to act accordingly. Peter, Philip, Paul, &c., baptize many. Paul forgives a repenting Corinthian "in the person of CHRIST." Paul, again, breaks the Bread, and gives thanks, and asks, "Is it not a Communion of the Body of CHRIST?" The HOLY GHOST is given by the laying on of Apostles' hands, whether to the newly baptized (in the rite which we now term Confirmation), or to Timothy and Titus, who are ordained to continue the sacred ministry.

They do not take this honour unto themselves. "A man can receive nothing, except it be given him from heaven." If any shall come in his own name, the world may receive him, but not the Church. Nay more; S. Paul is not hindered by his persuasion of a direct Divine call, from receiving imposition of hands in the regular course, before commencing his missionary labours. That is the regular course for him, because his ordination happens after the day of Pentecost,—he is the last of all the Apostles. The twelve, as we know, were ordained by our LORD Himself, and by insufflation. But in either case the authority is from Him. "As My FATHER hath sent Me, even so send I you." On that account alone, as acting "in the person of CHRIST," they claim the obedience of the faithful. "He that heareth you heareth Me, and he that despiseth you despiseth Me, and . . . . Him that sent Me." Humility, reverence, and charity combine to give a filial welcome to the minister who comes from the true High Priest, the pastor from the Great Shepherd, the accredited envoy from the Prince of Peace. S. Paul bears witness that he was received "as an angel of GOD, even as CHRIST JESUS."

We are able therefore, without going beyond the New Testament, abundantly to justify our position. The intention of our LORD was to delegate His Priesthood, and so to provide that His grace and truth might be perpetuated on earth until His coming again. And His intention was

fulfilled, first by His own act in ordaining, next by the Apostles' unhesitating acceptance for themselves and for others on whom they laid their hands, and lastly by the willing obedience of the people. Unless we were sure of this, there would be little force in arguments resting on the historical continuity of the Christian ministry. If Apostolical Succession is not by commandment of JESUS CHRIST, it can be no indispensable mark of the true Church. One might perceive reasons without that why it should have stood so long, and reasons which, if we were speaking of a merely human institution, would be entitled to a respectful hearing. As for instance, its *convenience.*[1] The hereditary idea of government is suited only for early stages of national life, and a priesthood like the Levitical would therefore have been altogether unfitted to the conditions of a Catholic Church; but no objection could be entertained to a succession of men selected for learning and blameless conduct, and set apart by solemn and beautiful rites, customary from the very times of those twelve first followers of the SAVIOUR, whose traditional method of rule, and even example of life, these were expected to perpetuate. And so again, a *three-fold* ministry would be thought convenient. One order to govern, another to pray and preach, and a third for subordinate offices, might bear comparison with the High Priests, Priests, and Levites under the old dispensation. But all this is lower ground than what we have to occupy. We are concerned with an Article of the *Faith*, that the Church is One, Holy, Catholic, *and* Apostolic. We believe that the workmen under the Master-Builder of the Heavenly Temple must be always His due representatives, and we have seen from Holy

[1] Few of the Elizabethan divines would take higher ground than this in maintaining Episcopacy against the Puritans. (See Keble's Introduction to Hooker, p. lix.) But this timid and depressed tone was quickly laid aside in the succeeding reigns.

Scripture that He would have them so to be; first the Apostles whom He chose, and then their successors.

The historical proof, however, is not without its value for corroboration. Having first assured ourselves of what our Blessed LORD said, did, and intended, we may then point confidently to the long list of Ordinations that have been since then, link after link added to the chain, the χειροτονία being in every case a public and *visible* evidence to the world of the Church's loyalty to her Master's original commission.

"By His word, and by His hour,
When the promise came with power,
By His HOLY SPIRIT'S token,
By His saintly chain unbroken,
Lengthening while the world lasts on,
From His Cross unto His Throne,
Guardian of His Virgin Spouse!
Know that His might is yours, Whose breathing
sealed your vows."

"Lyra Apostolica."

And now as to the practical question with Dissenters. It might be thought that a Missionary's hands would be full enough without them. In England that may be so; our Mission clergy have little time for controversy. But the same cannot be said entirely of the foreign Mission field. In most colonial centres there are all the chief denominations represented, and knowing a great deal about each other's intents and purposes; while even in the vast desert of heathendom it will strangely happen that the same little oasis will harbour two or three rivals, (not often, let us hope, to meet like Amalek with Israel in Rephidim.) Generally, however, we are brought into much closer contact with the sects abroad, than in England. And in this we should hail an opportunity for working towards reunion.

One thing is evident from the first, that in the colonies

we have outlived some of the earlier stages of the old dispute. With us there can be no objecting to Episcopacy on political or social grounds; the sects have nothing to fear from us through arrogance of rank or worldly position. The relation of Missionary Bishops to society is primitive and pastoral, not mediæval and lordly. It is true that this fact is still liable to be misunderstood, partly through a fictitious rank assigned to colonial Bishops, and partly owing to a tendency more easily felt than described, to cherish the shadow of affinity to what is English, long after the substance has vanished and fled. Thus old-standing jealousies are apt to linger on, and die slowly. They will yield, however, to a modest bearing, with humility, and long patience under misunderstanding.

But the real question was never about worldly position. The real question was always that of the delegated Priesthood of CHRIST. What we are obliged to say to Dissenters, abroad as at home, is something of this kind:—"There is in the Church a Ministry 'received of the LORD JESUS,' which is His own Ministry. In His Name, and by His ordaining, this Ministry continues His acts, and dispenses His saving grace to the souls for whom He died: it rules and protects, prays, sacrifices, blesses and absolves, preaches and instructs, serves the spiritual needs of all men. It is part of our faith that such a Ministry exists, and must ever exist, and that His Kingdom cannot come without it. Will you accept this? If not—while fully allowing that some among you may be our superiors both in spiritual gifts and in personal holiness,—we are constrained to affirm your corporate position untenable. As Christian societies you are outside the visible Church which He founded."

(The present writer cannot agree with those who think that re-ordination would be an insuperable difficulty to sectarian ministers. It has not proved so, in point of fact, in recent conversions; and it must be evident that to those

who have embraced higher views of the Priesthood, a new and valid Ordination would at once appear intensely desirable and necessary. Those only object, who would enter our Ministry on their own terms, and with their old errors still clinging to them.)

Most probably the time is not yet come for reconciliation on a large scale. But we have at least some great advantages; as for instance in being able to meet these men as brothers and equals, and to make our protest charitably and respectfully. It is a very different attitude indeed from that of Roman Catholics[1] towards ourselves. We do not say to men holding the same faith with ourselves, and in spite of the plainest historical evidence,[2] "You are no Priests!" We only say, "You have neither Priesthood nor Sacraments, *for*, alas! you do not believe in either. Would that you did! Meanwhile let us at least set the heathen in face, and each do our utmost in that holy war! Fighting and suffering for CHRIST, who can doubt that he will be heard when he prays to do His will in all things, and to know the doctrine that is of GOD?" At the same time, we

[1] I make no further reference to the Roman Catholic attack on Anglican Orders. With the imputation of schism I have dealt briefly already (page 74.) I trust that I have studied enough to form an opinion, but, whether presumptuous or not, I must venture to think the whole controversy a waste of time. Confident in her own magnificent strength, Rome has not cared to inquire into the facts of our position; and we on the other hand almost forgot at one time that we had the Priesthood. But the facts are established. If Rome has valid Orders, so have we; and if our position is somewhat weakened by partial schism, so is hers also.

[2] For the popular notion prevailing on the Continent of Europe as to (1) the consecration of the Elizabethan Bishops, and (2) the contents of the Anglican Ordinal, see, for instance, *Cursus Theologiæ completus*, Paris, 1837; Vol. xxv. 55, 56. The gross ignorance and carelessness displayed, would be incredible in any other field of inquiry. (Whether, however, this *Cursus* would be considered as of much authority now, in the Roman Church, I am unable to say.)

should be careful not to expect too much of them. What can be more unreasonable than to condemn Dissenters for shallowness and worldliness, or for conceit and self-sufficiency? How should the virtues of the Cross be found in those who believe not in sharing the Priesthood of the Crucified? Let us rather be filled with wonder that they are so continually proved in daily experience far better than their principles. It may be perfectly true in theory, that the essence of Protestantism is to abolish self-sacrifice; but we must allow at least for many splendid exceptions to this among Missionaries. And still, let us be fair; and judge of them by the light they profess to walk by, not expecting too much.

ratry, Sources," 89.

Lastly, a very few words as regards the question with Roman Catholics; with whom also we are often brought into close contact in the mission-field. While they continue to arrogate to themselves the exclusive right to represent the Church's missionary energy, forbidding us everywhere, because we follow not with them, we can of course do little to bring about a better understanding. We can only hope that some day they may regret their harsh repudiation of all our holiest claims, when they perceive that, as a tree is known by its fruits, so the Anglican Communion is proved Catholic by its very life and work. But at the present moment one cannot pretend that such an improvement of tone in them is as manifest as it would be desirable. The Roman Church seems more anxious than it was once, not to be misunderstood by the world, and willing to explain its most unpopular doctrines in a sense more likely to be palatable to the spirit of the age. But there is no corresponding readiness to relax discipline, or to abate the utmost pretensions of Ultramontanism. In connection with this, it may be that some points have not been enough considered, which must greatly affect the whole question of re-union with Rome. For instance, the Church of Rome is mainly

a church of the Latin and Celtic races. Now the Latins were, until lately, rulers of the civilized world, and their ideas everywhere most prevalent. But, within the last few years, as we all know, ascendancy has passed from their hands, and is now lodged in those of the Teuton. This fact in itself tells against the re-union contemplated, unless Papal claims are abated. For while Latin races commonly prefer both to govern and be governed by a strong ruler, and to spare themselves the effort of reflection; (their strength being rather a strength fed by *esprit de corps*, and their virtues social more than individual:) those of Teutonic descent are on the contrary thoughtful, speculative, mystically inclined, and individualistic, resenting all straining of authority or needless imposition of dogmas. In short, while the Latin is most naturally Ultramontane, the Teuton inclines to Protestantism. England and Germany resisted Papal Supremacy long before Wycliffe and Luther: and however much we may in some respects have retraced our steps towards the old ground of the fifteenth century, it is certain that, as Anglicans, we shall never accept the principle of spiritual despotism. "Of two systems," says Keble, "that is the more Catholic which gives freer scope to the varieties of country and race." The 'Chair of S. Peter' must not be made to look too much like the lineal descendant of the throne of the Cæsars. And meanwhile, what keeps us apart is, perhaps, not so much the absurd controversy about Anglican Orders and Sacraments, as that intense self-assumption and intolerance of theirs which insists on nothing short of our unconditional surrender, and which by a deplorable reaction is driving thousands—not of ours but of their own—to live as a law unto themselves, whether in religion or infidelity.

And yet, with all our hearts we must love and bless these children of S. Gregory for the splendid ideal which so many of them have exhibited, of what priests and Missionaries

ought to be. Lovely indeed in their lives, holy in their prayers, undaunted in their witness to the Crucified. If we must be spurned by any of our fellow-christians, we can *almost* take it meekly from a Church that has produced S. Charles, and S. Vincent of Paul, and the Sisters of Charity! To such names as those we could almost be content to say, "Sit on your thrones and judge us if you will!"

However, there can be no healing of the breach with Rome for the present. When we turn again to our Dissenters, we feel, that after all, they understand us better, and our affection for them is the truer in consequence. Fervently we ought to pray that they may be brought to comprehend, how far from trifling is the question of the Succession, which divides us—how altogether vital is the importance of having a lawful Ministry, for souls to whom CHRIST has promised His sanctifying grace only through appointed means, and by accredited envoys!

For were this controversy once settled, and the sects brought back to unity of faith as well as a moderate uniformity of discipline, the gain to the Church would be more than thought can compass. Together with the change from pulpits and doctrines innumerable to the one Priesthood, Altar, and Sacrifice of the Catholic Church, we should see, within measurable distance at least, the downfall of what we may perhaps call *commercial religion.* No more "running" of churches or chapels by wealthy laymen, who trade on the talents of their pastors to ensure success, while insisting on themselves giving the key-note for their preaching according to the private dictates of covetousness. Speculation would be at an end, and the tables of the money-changers swept from the House of GOD. There would be free voices speaking, and free hands dispensing the Sacraments without money and without price. And then the effect on the heathen and godless! They would see a mighty army coming to conquer them, instead of a few guerilla bands; a

great flood instead of the trickling rills of a season of drought. Above all things deeply desirable, let us have Home Re-union.

And meanwhile learn we from Bishop Ken a spirit suitable to the present distress:—

"Glory be to Thee, O LORD my GOD, Who hast made me a member of the particular Church of England, whose faith, and government, and worship, are holy, and catholic, and apostolic . . . which I firmly believe to be a sound part of Thy Church universal, and which teaches me charity to those who dissent from me . . . . O my GOD, give me Catholic charity to all that are baptized in Thy Name, and Catholic Communion with all Christians in desire."

THE CHURCH A HIERARCHY.

While contending earnestly for our rights, we must be careful to respect the high calling and privileges of the Christian laity. A dread of clerical arrogance has had much to do with aggravating the opposition not only of Dissenters, but of the disaffected in our own Communion. Now Church members are either Bishops, Priests, Deacons, or lay Communicants. It may be well to attempt to define the province of each of these.

Bishops are the chief Pastors and rulers of the Church. Their office is to confer Holy Orders, to exercise discipline, to judge controversies, to hold Synods, to confirm the baptized, and to feed the flock of CHRIST with wholesome doctrine, taking the chief part in the ministry of the Word and Sacraments. They are called Fathers in GOD, because through their hands, either immediately in Confirmation, or mediately by the Clergy whom they ordain, all that sacramental grace is conveyed which admits souls into, or preserves them in, the family of GOD. The nature of the

1 Cor. iv. 15.

episcopal office may be gathered without difficulty from the Pastoral Epistles of S. Paul; only we have to remember that a Bishop was then (most probably) designated Evangelist, and a Priest called a Bishop, (also an Elder;) and that, the limitation of jurisdiction by Dioceses having not then been established, the administrative functions of the two were more on a par than at the present time. The origination of Dioceses and Provinces is commonly ascribed to S. John, in Asia, shortly before his death. While the Apostles lived, who were œcumenical bishops, it was not thought necessary.

Eph. iv. 11; Acts xxi. 8; 2 Tim. iv. 5. Acts xx. 17, and 28.

Rev. i. 4.

S. Mark xvi. 15.

Priests are to consecrate and offer the Holy Sacrifice of the Body and Blood of CHRIST, one with the Sacrifice once offered on Calvary, and continually pleaded in Heaven by our Risen LORD. They are to do this in the manner He directed, at the Christian Altar, which is also a Table from which they are to feed the faithful with that which has been previously consecrated and offered. They are to baptize, to pronounce Absolution and blessing in CHRIST'S Name; to receive the confessions of penitents and of the dying, (whom they must also prepare for a holy death;) to intercede for all men; to preach the word of GOD; and generally to tend that portion of CHRIST'S Flock which has been committed by the Bishop to their charge.

S. Luke xxii. 19. Heb. ix. 12, 24.

Heb. xiii. 10. 1 Cor. x. 21.

Acts viii. 12. S. John xx. 23. Acts xix. 18. S. James v. 14—16.

1 Tim. ii. 1. 2 Tim. iv. 2.

1 S. Pet. v. 2.

Deacons are to assist the Priest in Divine Service, and particularly with the Chalice at the Holy Communion; to read the Gospel at the Divine Liturgy; to baptize infants in the absence of the Priest; to catechize; to preach, if authorized by the Bishop; and to search for the sick and poor. They are to follow their LORD in the spirit of those words, "I am among you as He that serveth."

Acts vi. 3; xiii. 5.

1 Tim. iii. 12.

But Priests do not cease to be Deacons when they have been promoted to the higher order. And Bishops are both Priests and Deacons to the end of their days. The higher includes the lower; *ὁ ἡγούμενος ὡς ὁ διακονῶν.* He who

forgets to be "servant of all" is no true representative of the Priesthood or Rule of JESUS CHRIST.

(This is enough to show that the three-fold office might be concentrated in a single order. Only if there were but one, it must be the Episcopal. Dissenters would rather contend for one that should be neither Episcopal nor Sacerdotal.)

We now come to speak of the faithful Laity, in whom is manifested the great strength of Holy Church. In the little children, who "know the FATHER;" the young men, who are "strong and have overcome the wicked one;" the patient and high-minded in every profession, who, conscious of their deep responsibility before GOD, make a daily λειτουργία of whatever their hand findeth to do; the mothers who have learned in the school of Nazareth, the widows "who are widows indeed," and continue in fasting and prayer; the silent army of sufferers—their hearts, as from some secret altar, sending up to the Throne, unfailing incense in that *Fiat Voluntas Tua*, which nothing can change into fretfulness; and then the assured hope of the aged, in their last hours of calm expectation mingled with thankfulness. These are wonders which the world in its philosophy dreams not of. And yet, if the hosts of Satan dash themselves in vain against the gates and walls of our Sion, it is because of these brave defenders within, the faithful men, women, and little children, who form the garrison. Much of the force of their resistance is derived from that hidden life with GOD, which only their angel guardians know of. Nevertheless, this priesthood of the laity[1] should be, in its degree, as public and visible as that of the regularly or-

[1] By this expression we should understand the full exercise of the powers and privileges of a member of GOD'S true Israel, whether in prayer, almsgiving, or edifying example: to which he may be said to receive a kind of lay-Ordination when confirmed by the Bishop. (See Carter on the Priesthood, p. 149.)

dained clergy. And it will produce an even mightier effect upon the world than theirs. Taken as individuals, their witness to CHRIST will look bolder, more honest, less obnoxious to the imputation of interested motives. Viewed collectively, their oneness of faith is more imposing, their unity of purpose more attractive, their prayers and praises far richer and more musical. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the LORD GOD omnipotent reigneth." Something like that, already, is suggested by the spectacle of a great congregation, fervent, devout, united. And whenever Churchmen begin to realize that the Church's *Catholicity*, as well as her Unity, depends upon the disposition of her faithful laity; whenever (in other words) the great Society in *all* its ranks of membership understands that it is GOD'S ἐκκλησία, chosen from out of the world, that it may go and convert the world, and so every Christian becomes to his utmost power and opportunities a MISSIONARY, truly it will not be long before the Reign of CHRIST comes in very deed, and Heaven and earth begin to ring with shouts of victory.

It belongs to the province of the laity that they should pray and give alms, that they should edify one another, and by all means promote Christian fellowship and brotherly love. (Ephes. iv. 15, 16.) In most civilized countries the time is favourable; there is great distress, but there are also great stirrings of compassion, and an honest desire not only to relieve but to elevate the suffering classes. It is for our faithful communicants to press to the front, to take the leadership on CHRIST'S behalf, and to show how "liberty, equality, and fraternity" are ideas to be realized, or prophecies to be fulfilled, only in the Church He came to found. In heathen lands the outlook is of course very different. Gigantic obstacles confront the Christian adventurer among untamed savage natures, who know not the

Christmas blessing of "peace to men of good will," nor how "they that take the sword shall perish by the sword." Neither China, nor Japan, nor alas! India, are governed on Christian principles, and the time is not ready for exalting education and philanthropy in those countries by submitting them to the obedience of CHRIST. At least, examples of Christian benevolence are only possible there on a very small scale. And even in our Colonies, owing to the prevailing jealousy between mixed populations, and to other causes, all activity of this kind is far too torpid. "Every one members one of another" is an idea scarcely grasped at all by such communities; GOD grant them soon to comprehend and prize it as they ought! Great is the need of faithful lay-priests to make their influence felt, wherever settlers of English descent are dwelling among a population once enslaved. For the present, the supply is indeed scanty. And yet—it may seem a small thing, but let us not forget the truly primitive piety and devotion of many of our native Catechists. Their praise is not from men, and their untaught efforts need to be carefully watched. But they are workers for GOD, and their reward will be with their FATHER in Heaven.

AUTHORITY AND DISCIPLINE.

The Head of all authority in the Church is JESUS CHRIST; but He has given it a mouth to speak in His Name, defining or interpreting. "The Spirit of truth shall guide you into all truth." His truth should be declared by Councils, composed of Bishops, because to them appertains the feeding of the sheep with wholesome doctrine, and the "banishing and driving away" of whatever is contrary to GOD'S Word. When assembled, such Councils trust to the promise of the HOLY SPIRIT aforesaid, and to that other,

quoted at Nicæa, that "where two or three are gathered together in CHRIST'S Name, there is He in the midst of them." Although this power to define has been much weakened by dissensions, which make Œcumenical Councils impossible for the present, the Church still guards the Holy Scriptures, and defends the faith once delivered to the saints. For Councils we have learned to substitute the more modest title of Conference; and some degree of authority should be allowed to such gatherings of Anglican Bishops as were held at Lambeth in 1867, 1878, and 1888. Nor should anything disrespectful be spoken of those mixed assemblies of Clergy and Laity, which are commonly described as Synods in our Colonies. Their decisions (in South Africa especially) have been found highly valuable. Still, be the matter in debate great or small, time alone can show whether, by general acceptance in the Catholic Church, its settlement will be found satisfactory and trustworthy—*quod ubique, quod semper, quod ab omnibus creditum est.*

Attempts have been made in various directions to supersede the authority of the collective Episcopate in Council. As for instance, by the arrogance of kings like Henry VIII., or, as now to some extent in America, by the interference of wealthy laymen, whose favourite maxim is "custodire custodes;" or again, by Papal Supremacy—the theory of a visible Head and Vicar of CHRIST upon earth. But none of these are likely to cause much embarrassment to our Missionaries, to whom a great freedom of action is almost universally conceded. They may be perplexed sometimes how to reconcile obedience to their Diocesan with the demands of the Societies which sent them out; but their real danger is rather in being so little called to account for their teaching and practice. We should remember then that, although freedom of private judgment has been called one of the principles of the

Reformation, and our own Church has undoubtedly shown unwillingness to define more than was necessary, (even where she had the power,) a Missionary must always be a "man under authority" to CHRIST and His lawful officers. And he should pray and examine himself strictly as to this, whether he is walking in the old paths, or giving the rein to licence and self-will.

On the other hand it is not necessary that all matters in dispute should be referred to a Council. In ordinary controversies the Bishop's individual judgment should suffice. He may sometimes feel that "in the multitude of counsellors there is safety," and bring cases of difficulty before a Synod specially convened for this purpose; but he will be loath to do this, *nisi dignus vindice nodus inciderit.* And indeed Priests, as well as Bishops, have received a gift which they may employ to edification, if they will stir it up by diligent prayer and study. As to laymen, they, of course, have no more to do with defining doctrine than Uzziah with the offering of incense.

How to exercise discipline is a more pressing question for Missionaries. Very likely there is too much of it, for Colonial Church life is timid, and the less men dare to rebuke offenders in person, the more are they nervously anxious to correct them by Statute or Canon—but still, there must be recourse to discipline occasionally, if only by enforcing Rubrics which in England are suffered to remain a dead letter. There is ample sanction for this in the New Testament, (S. Matt. xviii. 17; 1 Tim. i. 20, &c.,) and perhaps it is scarcely to be hoped that the mass of converts will shake off the worst habits of heathenism without some threatenings and punishments. But nothing of this kind must be done from fear or anger, or with undue haste. We are to excommunicate (1) heretics, who wilfully reject all but a self-selected portion of the Catholic Faith, (2) schismatics, who wilfully rebel and separate

themselves, (3) notorious evil-doers. But in each case the fault must have been established by the evidence of two or three witnesses, and the offender warned, and time allowed for repentance. By our Rubric, the Minister who repels any from Communion must give account thereof to the Ordinary within fourteen days. For this, too, is among the prerogatives of the chief Pastor. To him also will be brought for solution difficult cases of conscience, arising out of the private exercise of the "power of the keys"[1] by clergymen. That they should so exercise it as far as possible is greatly to be desired, rather than having recourse to the other way. Public censures are sometimes called for with too much passion and precipitation, the result being only to harden the offender and to alienate him hopelessly. Whereas, when a Priest remits or retains the sins of those whose confessions he has heard in private, he employs a gentle and merciful means of discipline, with a constant view to reconciliation and the entire absolution of the penitent. Yet even public censures will have their value in some cases, particularly where they can be followed in due season by public restitution. The excommunication may touch some who would have been proof against milder measures: and the restitution, though it cannot assure of GOD'S pardon, will be welcomed as a token of love from the whole congregation assembled. (See 2 Cor. ii. 7, 8.)

WARFARE, REST, TRIUMPH: CONCLUSION.

We have spoken of the Church as she is, and as she was intended to be, a living and visible witness to her LORD

[1] "Two massy keys of metals twain: The golden opes, the iron shuts amain." (Milton's Lycidas.)

by the four famous notes or marks ; and we have glanced briefly at her hierarchy, authority, and discipline.

It remains that we should thank our GOD for the happy days for which He has reserved us, and that "the plower should plow in hope." For now, at last, the inveterate frost of apathy is giving way before the heat of a holy zeal for the salvation of souls ; old mistakes are being rectified, and old sins repented of, very largely. "The winter is past ; . . . . the flowers appear on the earth."

These words will not be misunderstood by any who have read the pages preceding. We may not affect to ignore the existence of mistakes, full many, in days not too distant to be well remembered. One does not, indeed, envy the disposition of persons whose delight is to dwell on the sins of their forefathers ; childish vanity is probably the least blameworthy among the motives which actuate them, and they are ill qualified to exercise a sound judgment on matters where their prejudices are so strongly enlisted. Yet who can help seeing that the cause of missions must have suffered indescribably through the mixed Calvinism and Arianism which prevailed in England in the last century? With the prevalence of those, humility, charity, self-sacrifice, largely disappeared, and the settlers whom we were sending out, (chiefly in those days to America or the West Indies,) took with them just that cold self-righteousness and exclusive spirit in which they had been trained at home. This it was which brought about the great woe, the fact otherwise inconceivable, that Englishmen should have stained their country's glory for so many years by the institution not merely of domestic slavery, but slavery unblessed by Gospel light—a condition in which the wretched bondmen were treated as irrational and soulless, not without a certain kindliness of feeling towards them, indeed, but scarcely more than brute beasts might deserve. There was no thought then of making slaves Christians ; not, at least, where the settlers belonged

to the established form of Christianity; for if anything at all was done, it was done by Baptists, whose Calvinism was for some reason less exclusive than our own. But it may be urged that Calvinism is now defunct; so gloomy a creed must succumb to the more liberal and genial influences of modern civilization, and no one doubts that it has in truth succumbed, and will never again lift up its head. Yet the gain to the Church has hardly been very great for the present. It has been too much neutralized by the survival of covetousness, as a great and terrible, and hitherto unchecked, national sin. Nothing is too bad to be said of this hateful obstacle to the Church's growth, this extirpator of every generous aim or self-sacrificing impulse, this "root of all evil." You may throw a veil over the odious frauds and robberies that have been practised so often on simple-minded natives by British adventurers; (by whose side Pizarro himself would have seemed disinterested!) you may take away from your reckoning of it all that is fraudulent or aggressive; but the most innocent covetousness is still intensely self-centred, and in consequence must ever tremble at the sight of the advancing banners of the Cross. "Why should these missionaries come here also, turning the world upside down?" That has been too frequently, and still is, the tone of the average Scottish or English gold-hunter; and although a few may now be found of a worthier sort among our settlers, these have a weight of prejudice against them, and little or no sympathy. On the whole, Mammon's antagonism to missionary effort is but little mitigated; and possibly those who would plead for mercy and truth may not live to see even the beginning of improvement in their own day. The evil was fostered within the Church's fold to begin with, and is therefore a true manifestation of what were the tendencies of so-called Anglican orthodoxy and conservatism. Now, rather, we look to our beloved Church as the mother of highest and holiest self-devotion. Yet the weed

has sprung from the same soil as the flower: both the contempt and the love of money were nurtured in the same land. We can only be patient.

A deeper sorrow is due to the divisions still caused by lack of charity among professing Christians. All have sinned and come short of the glory of GOD. And therefore, until re-union be accomplished, the Church cannot, in the language of ancient prophecy, "awake, and put on her beautiful garments" to meet her LORD. While waiting for this, what can we do but pray for those outwardly separated from us, and rejoice to trace the working of the HOLY SPIRIT among them, wherever and however manifested? We are not obliged to repudiate very much of what they do; our peculiarly happy position (in this respect) as Anglicans enables us to be generous, and liberal-minded, and appreciative; and in many things we even now go forward together as brothers, only, as it were, with a low and narrow wall of partition dividing, across which we can look sometimes, and encourage one another.

Yet two things we must never suppress nor soften down—the doctrine of our spiritual life and membership in the Body conveyed through Sacraments; and the doctrine that the only regular ministers of those Sacraments are men canonically ordained to continue CHRIST'S Priesthood upon earth. The Church's life comes through Baptism and Holy Communion: the instruments of the Church's life are Bishops, Priests, and Deacons. "This is He that came by water and blood, even JESUS CHRIST: not by water only, but by water and blood." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD." "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." And, "let a man so account of us (Apostles) as of the Ministers of CHRIST, and Stewards of the Mysteries of GOD." For, lastly, as He said, "Lo! I am with you always even unto

the end of the world." So that His earthly delegate dares to affirm "In CHRIST JESUS I (your father in GOD) have begotten you through the Gospel."

Wherefore, though in the midst of poverty and contempt, if it be so, we are bound to "magnify our office," and to enforce submission to the only ministry "received of the LORD JESUS," and accredited by His authority. *Ὥσπερ οὖν ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ἐποίησεν, οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε.* (S. Ignatius ad Magnesianos.)

Without this, we may indeed achieve popularity, but we shall not bring the world to believe that JESUS CHRIST has been sent to save it from the living death of sin. And therefore, with all the joyfulness of our hope, we must yet prepare ourselves for some inevitable consequences. Strictness was never more unpalatable to society at large than it is now: and ecclesiastical strictness, whether for guarding doctrine or discipline, most of all. This brings us to our concluding reflections:—All the days of her trial here, the Church is Militant. Whenever she ceases to fight, or slackens her efforts for victory, these are signs that faith is fading, hope growing weaker, love waxing cold. Whenever she again puts forth those GOD-given energies, the battle is renewed in all its intensity. Her enemies are the world, the flesh, and the devil; and they are the enemies of her LORD. From the hour of Baptism onwards, each child of the Church is obliged to face those three, and to fight against them even as he loves his LORD, with heart, and mind, and soul, and strength; conscious that the great Captain of his salvation, with His holy angels, in the might of His Mediatorial Kingdom, and by the virtue of His One Sacrifice for sin continually pleaded, is fighting for and with him, until all enemies be subdued under the Feet of the Great Conqueror. Having the same enemies as JESUS CHRIST, the Church uses the same method of warfare.

Her weapons are not carnal, for the kingdom is not of this world. To the Pilates of every age she opposes a patient faithfulness—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." If the question be asked, "What is truth?" she is ready to explain to the utmost, but never to abandon a position which He has given her to hold. Here, however, she has recourse to the HOLY SPIRIT'S gift of wisdom and understanding, as well as to patience. The modern American spirit of free inquiry has been useful in calling attention to the fact that *all* traditional notions are not sacred and imperishable merely because they are ancient. In days gone by, when almost the whole of learning was confined to the clergy, teachers yielded too much to the temptation of swaying men's minds by the aid of superstition, and delivering for doctrines the commandments of men. Those mediæval accretions are now cheerfully cast off and surrendered. But the contention is all the more earnest for "the faith once delivered to the Saints"—the Apostles' doctrine and fellowship. Against the modern Sadducees and Herodians, the covetous, sensual, luxurious, or indifferent, she uses unsparingly the weapons of her LORD, pointing ever to the strait gate and narrow way, shining in the light of the Beatitudes, warning of judgment to come. Neither has she any toleration for wilful ignorance. She teaches constantly that the intellect must be trained and educated for the glory of GOD; that "while we have light, we must walk in the light, lest darkness come upon us." But most of all, perhaps, in these days, her battle is with selfishness, which, from the side of those to whom GOD has given of this world's good, would ignore the cruel sufferings of the poor. Thus, next to prayer to GOD, she places the Christian Altruism of the practice of works of mercy, whether corporal or spiritual.

This warfare of the Church cannot be accomplished till the second Advent of the Prince of Peace. But, long as

the struggle is, by which the Mystical Body "fills up that which is behind" of the sufferings of CHRIST, the share in it taken by each individual member is short. The Missionary is called away, and wonders that he is not spared to do a little more: sighs, because he leaves behind him so faint trace of his labours. Not that his years of active service are all that can be reckoned to his account; for in the weary hours of sickness and decay, or in the death-agony itself, he may effect more for the holy cause—simply by keeping the light of faith burning under extreme physical or spiritual trial—than by all that went before. But even this is soon ended; and the soldier of the Cross, dying to this life, passes into the ranks of the Church Expectant beyond the grave. These are the holy souls who, whether undergoing further purification, (which may be suffering, but is altogether exempt from the misery of temptation or of sin,) or else at once numbered among the spirits of just men made perfect, certainly are "in the Hand of GOD," and all live unto GOD.

Wordsworth.

"Thou liest in Abraham's bosom all the year,
And worship'st at the Temple's inner shrine,
GOD being with thee when we know it not."[1]

It is the life of the second petition of the LORD'S Prayer —*Adveniat Regnum Tuum*—prayed by those who already, as it were, catch glimpses of the glory that shall be revealed, and ask, with a fervency unknown on earth, that that Kingdom may be hastened. And so the Church Expectant aids the Church Militant; in full and perfect communion with us, but without the pain or dimness of uncertainty. For the first Judgment has been passed, and the expectation now is full of confidence—the πληροφορία τῆς ἐλπίδος.

[1] I have ventured to quote these lines in what would seem their obvious application, when detached from the context. I am aware that the intention of the illustrious author was entirely different—perhaps, I may dare to think, highly obscure.

But for the Church Triumphant we must wait till He has made all things new, and the Marriage of the Lamb is come. Then the Church, which CHRIST loved, and for which He gave Himself, that He might sanctify and cleanse it with the washing of water by the Word—the Church which has been permitted to continue His work and to share His reproach through so many years—shall come forth, no longer waiting through the dark night with lamps burning, but as a Bride adorned for her Husband; Who shall present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish before Him for ever. Amen.

Authorities consulted.

S. Ignatius' Epistles.
S. Cyprian, De Unitate Ecclesiæ.
S. Cyril's Catechetical Lectures.
S. Augustine, De Civitate Dei.
S. Chrysostom on Ephesians.
S. Bernard on Canticles.
Harold Browne on the Articles.
Forbes on the Articles.
Forbes on the Nicene Creed.
Wordsworth's Theophilus Anglicanus.
Moberly's Bampton Lectures.
Cotterill's Genesis of the Church.
Pelliccia's Polity of the Church.
Döllinger's First Age of the Church.
Gore's Church and the Ministry.
Westcott's Revelation of the Risen LORD.
Hutchings on the HOLY SPIRIT.
Carter on the Priesthood.
Pusey's Eirenicon.
Benson's Retreat Addresses (unpublished).
Herbert's Poems.

Chapter III.

SACRAMENTS. INTRODUCTION.

"With the holy Thou shalt be holy."—Psalm xviii. 25.

It is the glory of the Church to have received by perpetual commission the office of embodying and setting forth visibly before the world the truth and holiness of her Lord. Not only is holiness one of her four essential notes or marks, but wherever the Holy Spirit is found dwelling within the Church as Ruler and Guide, a *visible* holiness will be His first and loveliest manifestation, revealed through outward intercourse with men.

Signs and Witnesses. Now the due administration of Sacraments has a part of supreme importance assigned to it in this continual witness borne to Christ, as Author and Pattern of purity. Sacraments are His witnesses, first, by the very solemnity of their ritual. This is not a matter which any Missionary can afford to regard as indifferent or unworthy of consideration. We shall come to what is greater presently; but to begin with, Sacraments, if "decently ordered," do certainly contribute not a little, even thus, to such dispositions of reverence and godly fear as we must desire to instil into our people. Our converts are to be taught to view the house of God as holy ground, which they must learn to approach with awe; this being in truth the gate of Heaven, or, indeed, the very presence-chamber of the Lord of glory. We remember that even ignorant profanation of sacred things was wont to be

See page 81.

severely chastised under the old law; we acknowledge the great peril, now as then, of coming unclean before a GOD Who is a consuming fire, or touching, as it were, with rude and reckless grasp the hem of JESUS' robe. And therefore we surround the "Mysteries" with a ceremonial fitted to strike the eye, and arrest the attention of unlearned spectators;[1] we teach them to notice acts and gestures, we make them listen to prayers or rehearse Creeds, we familiarize them with the notion of moving and speaking as under the constraint of a Divine Presence which is "unseen, yet ever near," heavenly and spiritual, yet real and true, close and intimate, awful and soul-subduing. There was true wisdom in the primitive arrangement, by which catechumens in the earlier stages of preparation were placed near the western door, there to remain like the publican standing afar off, until the hour for consecrating the Elements approached, when they knew that they must expect their dismissal. Such a discipline must have operated strongly to produce reverence in the minds of worshippers, "all whose gods" from their youth up "had been but idols," when they began first to adore "the LORD Who made the heavens," the living, the true, the FATHER of all.

EFFECTUAL MEANS OF GRACE. But Sacraments are much more than ceremonies calculated to instil reverence into the beholder. They are not mere signs and witnesses. That might suffice for Luther and the Confession of Augsburg, but in our Articles we protest again and again that they are great and "effectual" means of grace—which is "inward," not merely as depending on the personal faith of the receiver, but inasmuch as the Sacrament itself is endued with invisible

[1] For Africans, curious by nature, but by no means attentive listeners, an instructive ritual is particularly to be recommended. They profit little by our dry old-fashioned Anglican services, and still less by emotional preaching and a religion which is all subjective.

A. Knox's Remains, ii. 172.

virtue. If the Eternal Word took our flesh, that we, made clean from all sin by the wonderful union of Natures, might grow up into Him in all things and live in His sight for ever, it is certain that Sacraments are His appointed channels for conveying to us His everlasting Divine Life. Sacraments are extensions of the Incarnation, "greatly necessary where they may be had;" for by them souls, born in sin and the children of wrath, are made both children of grace and heirs of glory through CHRIST. By these we are "begotten again into a lively hope, by the Resurrection of JESUS CHRIST from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved for us in heaven;" by these we abide in Him and He in us, Who died for us and rose again; by these we are "transfigured into the same image from glory to glory, as by the LORD the Spirit."

And therefore, whenever our catechumens have been sufficiently instructed, they must remain no longer gazers at the threshold, but be admitted to the participation of the Church's means of grace. Baptism is their entrance-gate. Confirmation establishes them in the strength which belongs to full age and completed membership. Holy Communion most of all unites them to CHRIST, for life or for eternity. Penitence restores them, if fallen from grace, by an entire absolution and reconciliation. Holy Unction, (where it can be had,) revives the drooping force of the dying. Holy Orders (or Order) bestows power on those from among them who may be called to the Ministry—*His* Ministry to Whom *all* power is given, and from Whom derived. And Matrimony binds husband and wife together in the Church by an enduring loyalty of affection such as only Christians can attain to, for it is the reflection of CHRIST'S own love for the Bride whose price was His Passion.

SUITED TO THE IGNORANT AND POOR. It must be

allowed that everything here is calculated to bless and enrich man's nature, whether singly or in society. We can see that if the mark of holiness is to be impressed on the Church, the Sacramental system is admirably fitted to convey that impress.

But perhaps some doubt may be felt as to its suitableness for converts taken from the more ignorant classes. We have heard something of a "simple Gospel," which is supposed better adapted to the wants of such persons. And as this is an objection which the Church's Evangelists are sure to hear raised, we should give it our careful attention before we pass on.

Now first, and principally, Sacraments always reckon with human nature as they find it, in its weakness. GOD'S grace demands no extraordinary advantages of birth or education, no ornamental specimens of any kind to work upon. This is a system designed for all men, both those whom we should call common and others more eminent through natural gifts. Whatever they are else, this is true of all alike, that they are called to a heavenly inheritance, but are wholly unable in their own strength to attain to it. And this is the universal condition which is to be treated by the Sacramental grace and discipline. The application consequently is universal: "Go ye into all the world, baptizing." "The gift of the HOLY GHOST is for you and your children, and all that are afar off." The grace of Sacraments comes to the newly-converted in their childish simplicity, and leads them, but half perceiving their direction, to where they may taste and see how gracious the LORD is; it feeds them with angels' food, though they know it not, and ask, What is it? or arms their right hand with a sword of victory, though they tremble as they bear it into the battle. In Sacraments, GOD "heareth the desire of the poor," and "of His goodness prepareth for the poor." Such may be hardly conscious themselves of desiring what

is offered, or may come entirely without discernment of the mysterious blessings therein set forth; but yet GOD knows that, as the dry earth for the shower, so the hearts of these unlettered children thirst for His saving grace. And so the Missionary is bound to seek and to bring them; not insisting on much learning, though watchful ever against profaneness, and protesting that none should dare to approach except the "clean of hands," pure in heart, and humble in spirit. As was said in the last chapter, some sort of discipline, in excluding or admitting, may be generally necessary among neophytes. But moral delinquency ought to be made the only bar; deadly sin, not mere mental incapacity. Of course, the more they can understand the better; but this is not likely to be very much. For, alas, in most colonies and mission-fields the only instruction attainable is desultory, always liable to frequent interruptions. We cannot do much to furnish their minds; it is well to be assured that GOD looks rather to the preparation of their hearts.

Again, Sacraments, as we know, consist of an outward sign and an inward grace. That division, which was S. Augustine's, has been adopted by the compilers of our Church Catechism. Now there is nothing extraordinary in the use of outward signs. Not to go back farther, we know that our LORD resorted to them constantly. (See S. John ix. 6; xx. 22.) So entirely familiar were the Jews with this kind of material medium, that S. Luke seems to have thought it unnecessary to explain why the Apostles laid their hands on those who were to receive the HOLY GHOST. But there is this remarkable thing about the Sacramental signs, that, besides being visible, they are also exceedingly *simple*. And their simplicity is in itself evidence of an intention to provide for the poor. With the one exception of wine, the present costliness of which is due to no intrinsic necessity, but to the extravagant taste of a luxurious age, all the

material things in Sacraments—all that are sensible and tangible—partake of the same simple character. They can be provided almost without money and without price, and are within the reach of all.

Again, it is perfectly easy for the poor to assist at the Sacraments; the teaching being so largely by the eye, books are not needed to the same extent as at other services. When a sermon is in prospect, the best places will often be allotted to the richer members of a congregation. But such distinctions are less observed for the Sacraments. Around the Font and the Altar rich and poor may meet on equal terms.

On the whole, then, while it may be feared that the grace of holy fear has not been cultivated sufficiently, nor the duty of preparing oneself by faith and repentance regularly practised; yet we ought to have no hesitation in making known to our converts those "unsearchable riches of CHRIST" which are stored up for them in these great means of grace. As surely as we point them to the Cross for pardon, we should teach that the virtue of CHRIST'S Passion is derived to every faithful soul, great or small, through the Sacraments.

EFFECT OF SACRAMENTS ON THE WILL. To consider their effect more exactly. GOD'S training of the human spirit for the heavenly glory consists chiefly of two things. He enlightens the understanding, and He *directs and rules the will*. For each of these He has appropriate instruments. Our minds He illuminates by the Sacred Scriptures, which the Church is charged to keep, and to expound by her gift of prophecy. Our hearts He makes obedient by the Sacraments[1] and the spiritual force therein contained, by which He at once strengthens and controls our freedom of will. We should

[1] The will, says Lacordaire, requires an "élan surnaturel." Force is "l'idée mère du Sacrement." (Conférences de N. D. 1849.)

give our closest attention to this property they have of producing force, firmness of purpose, a high aim, joyful hope, unfailing confidence in GOD. They make human nature richer and grander. The fault of so many lives is not so much a taint of sin, as poverty of conception, want of effort, selfish narrowness; the "minding of earthly things." Heavenly-mindedness, on the contrary, is the fruit of Sacraments. Heavenly-mindedness, or—shall we say?—(since their virtue is always the virtue of the Passion,) a will surrendered to the bearing of the Cross. Now the strengthening of the will by self-surrender is a great subject, more especially for the Missionary. Is he thinking of the heathen? What is their besetting fault but changeableness, acting from impulse, letting themselves be swayed by passion, with a blind disregard for consequences? How to deliver them from these desolating storms within, except by anchoring their souls, as it were, in the calm sea of eternity, making them rest by faith in the immutable strength of GOD? Or perhaps his lot is cast in the little capital of a colony, where the common stream of existence flows always slow, stagnant, and turbid; where men condemn themselves every day in things which nevertheless they allow, and stifle the upbraidings of conscience, and make no effort to "follow after things wherewith one may edify another;" where personal piety, commercial integrity, and upright dealing of citizens one with another are alike discredited. There is only one way to save a community like that. The stagnant pool must be stirred by the mighty stream of living water whose "fresh spring" is in the stricken side of the Divine Sufferer. The stream of Sacramental grace must reach those poor grovelling souls, and lift them up, and carry them away into a world of brighter hopes and nobler aspirations. Their selfish indolence must yield to the mighty energies of the Divine Will. They must receive the Spirit of might and ghostly strength.

And what a work for Him as Comforter, too, in such places! Comforting the few of a nobler sort, who long for the revival to begin, which yet tarries! How sweetly He, through His sacramental indwelling, leads them to possess their souls in patience! How He succours and sustains them, and will not let them faint in the long day of adversity!

But most of all, the Missionary needs this force *for himself*. He knows that he shares the priesthood of One Who came into the world only that He might do the will of His FATHER Who sent Him. And that will was that He should offer once for all on the Cross His "Body, prepared" for Sacrifice from before the foundation of the world. By that will, again, we are sanctified; for between it and the human will of CHRIST there was perfect agreement, and in the willing self-oblation of the SON there was an infinite treasure of merit, having infinite love on the FATHER's side, for its reward. *Voluntas placuit sponte morientis.* But what the offering cost, to Him Who was both Priest and Victim, we can only attempt to measure by the records of Gethsemane and of Calvary; by "*Si possibile est, transeat a Me calix iste*," or by "Eli, Eli, lama sabacthani?"

This Priesthood, however, has to be shared. The lot of a Missionary is, to be offered a living sacrifice in union with his LORD. However, indeed, this may come to him, it can never prove a sharper trial than is tolerable by the grace of GOD. Some of his contemporaries will have passed through it already; "Crucified with CHRIST, they yet live," and are not conscious of having endured any great fight of afflictions. Great joys in truth are the portion of him who has left home and country for the Master's sake: he receives again a hundredfold for what he forsook, according to the promise. But yet, what becomes easy for one who trusts to the presence of JESUS in His Church, is a grievous and impossible burden to the natural man. The Priest's

inner life must be ever sustained by Sacraments, if he would attain to the blessedness of a perfect conformity to the will of Him Who sent him.

Now when we speak of force in Sacraments, we cannot of course intend all the seven equally. Baptism for instance, though necessary as no other means of grace is, has not much to do with the fortifying of the will. The Sacrament of the new birth is not, so far as we know, a Sacrament of force. If the HOLY SPIRIT comes there, as ever, in likeness of a rushing, mighty wind, we may still suppose that His presence is felt rather like the first gentle breath of an approaching tempest, before which neither flowers bow their heads, nor leaves of the forest murmur, nor ocean awakes from its slumber. Indirectly, however, Baptism may be said to convey strength; as CHRIST'S evangelists have felt in receiving little ones at the Font, and reflecting how certainly and undoubtedly they are saved by this alone, if they die before committing actual sin; or when, looking back to the day of their own initiation into membership in CHRIST'S Body, they have "yielded hearty thanks" for that, because, good as it is to have been made Priests, it is better still to have the right to bear a Christian name! In short, the *recollection* of Baptism tends to produce a spirit of thankfulness, and from thankfulness proceed hope and trust with joy—than which few things are stronger that can be named. Then, the two which most of all convey *power* to a Missionary, are, of course, Confirmation and Order. Neither of these can be repeated, but they leave behind them *character* as their abiding result. Character has been defined as "spiritualis potestas ad ea peragenda quæ ad cultum Divinum pertinent;" but in truth it is hardly capable of definition. Only we may remember that the term has its Christian origin in that verse of the first of Hebrews, where it is taken to denote the likeness of the Eternal SON to the FATHER Who begets Him; and we may humbly trust

that what is impressed upon us, what we are sealed with, in these Sacraments, is the real power of attaining in our turn to the likeness of that Eternal SON Who is our only LORD and Master. So, too, in the Sacrament of Penitence, there is a real strengthening of the will. Where should we clergy be without it? Not one of us but may need the Church's Absolution for himself, and this by no means as a thing indifferent, but to meet a case of the most awful danger and disgrace that are conceivable—where a Priest has committed mortal sin! How full of pain and shame must be his repentance, and how overwhelming the misery of his deep fall from so high estate! Yet the promised Absolution allures him beforehand by its graciousness, and after he has received it, bequeaths to his reconciled soul an endowment of heavenly peace. Absolution, to the despairing resolution of a sorrowing sinner, is like a strong hand intercepting one about to fall headlong from a precipice. But it is in the Holy Eucharist that we make best and highest experience of the wonderful Sacramental force. Here what is given is no mere impulse of the will towards obedience, but rather an actual taking up of our nature and infolding it within the glorified Humanity of CHRIST, that our very existence may be included in His. In this is no character once for all conferred, but a continual growth, communion after communion, into the likeness of Him Who loves us. It is far more than Confirmation or Order, because, instead of bestowing a Gift of power, it unites us to the true life of Him Who has all energies of spiritual power and love in Himself—Who *is the* Resurrection and the Life, and King of kings and LORD of lords. And far more than Penitence, because not merely does it heal, but refresh and satisfy; it is the Food of Immortality, the Cup of everlasting salvation. In other Sacraments, whilst union with CHRIST is in some measure attainable, imitation of His Example is the thing chiefly contemplated. But in the Eucharist we are bidden

not to imitate but to receive our LORD: "Come unto Me," He says, "and abide in Me, and I will abide in you:" and although the loving Hands which draw us are scarred with wounds from the bitter Cross, we have no thought of crying out or protesting, no aim henceforth except to live and suffer and be crucified together with Him. Henceforth it is not I, but CHRIST in me. The discipline of our will is accomplished in the simple act of leaving all to Him, in absolute self-surrender. He died for me, I am not mine own: He rose again, it was for my justification: He went to prepare a place for me, I wait for His coming: He bids me eat of His Body, and I live by Him; let Him use me for Himself, now and always. *Fiat Voluntas Ejus!*

THEY SANCTIFY BODY AND SOUL. After the strengthening of the will, we may mention what Sacraments aim at by way of climax—the redemption, namely, and sanctification of the whole man, *body as well as soul.* Blessings on the material part of our nature were common under the old dispensation; health of body and length of days were conspicuous among the benefits conferred by Jewish Sacraments, on those who participated in offering them under the terms of the Covenant. And to Christians, in like manner, the outward visible sign generally bears witness in some way to our Maker's care for that human flesh which He formed to enshrine the soul; which was included in the Incarnation of the Word; and which, mortal here, is to be raised in glory after the likeness of His Resurrection. Most of all is this the case in the Holy Eucharist, where the elements are actually nutritive of the body's vigour, and where we are taught to pray that our sinful bodies may be made clean by CHRIST'S Body, and we preserved, in body as in soul, unto everlasting life. Indeed, if one great purpose of Sacraments be to strengthen the will for cross-bearing, it should be considered that we are to "bear in *our bodies* the marks of the LORD JESUS,"

and that they, more even than the souls their companions, are destined to be made instruments of suffering with Him: so that they too might be expected to partake of advantage through their union with the Crucified. That notion which once prevailed so widely, that fragrance was emitted from the bodies of saints after death, and that their relics remained for long years incorrupt in the grave, was doubtless due to theories founded in great measure on the fact we have been considering, of the Sacramental participation by the whole man of the virtue of the SAVIOUR'S Death and rising again. Indeed, if we reject whatever may sound fantastical, there still remains an almost certainty that a peculiar healthfulness of frame and beauty of feature are the regular consequences of a holy life, led in obedience to CHRIST'S example, and nourished by that mysterious union with Him, of which mention has been made. But the full realization of this waits, of course, for the Resurrection morning, when what was sown in weakness will be raised in power, and what was sown a natural body shall be raised a spiritual body. To minister to that glorious consummation, to build up and prepare for it until their service should be needed no longer, Sacraments were ordained. Meanwhile they teach us a great and important lesson of the sanctity of the body. Looking to the unspeakable honour bestowed upon that by CHRIST, first in the Incarnation when He assumed it, and now in the Mysteries where He feeds it with His own immaculate flesh, we should be at no loss in any crusade which as Missionaries we may think it our duty to institute against the sins of drunkenness and uncleanness among the heathen, or the low moral standard in colonies. The body is for the LORD, and not for fornication; He died to save it from hell, He fills it with His all-holy presence now and to the end of its days here below; He makes it the temple of His HOLY SPIRIT, and prepares for it a glorious eternity. And therefore, O man,

He will judge thee for all sins done in this body, at His appearing and His kingdom. Therefore, "if any man defile the temple of GOD, him shall GOD destroy."

THEIR ORDER AND DISTINCTION. Most of what is necessary to be believed concerning the nature of a Sacrament may be collected from the two definitions in our Prayer Book, (1) in the Catechism, (2) in Article xxv. The latter, though borrowing a good deal of its language from the Confession of Augsburg, is yet (in its first paragraph) remarkably clear, outspoken, and Catholic. ("Faith," according to the common use of the period when this was compiled, would seem to include the whole spiritual life, which is affected in every part by the Sacramental energy.) The account given in our Church Catechism, however, is best and simplest for working purposes.

The following more elaborate definition, is from a Dominican Catechism, (Paris, 1863):—

Sacramentum novæ Legis est signum sensibile a Christo Domino institutum: quod, certis *rebus* tanquam *materiâ*, et *verbis* tanquam *formâ*, a legitimo ministro debitam intentionem habente, perfectum, gratiæ efficiendæ vim habet.

(A Sacrament of the new Law is a sign to the senses, instituted by CHRIST our LORD: which, being performed in certain things as matter, and certain words as form, by a lawful minister with a right intention,[1] has force or power to effect grace.)

Or, as Dean Paget has said more neatly and better, in his article in "Lux Mundi:"—The Sacramental system is the regular use of sensible objects, agents, and acts as being the means or instruments of Divine energies.

The number seven is convenient, says S. Thomas. They should not be many, because the virtue of the Passion,

[1] This Roman doctrine of intention is not so accepted as to be insisted on by Anglicans.

which they convey, is but one. Compared with the Jewish, Christian Sacraments are, says S. Augustine, "virtute majora, actu faciliora, *numero pauciora*." So, although the Fathers may have included other rites, ceremonies, or benedictions, in the same category, we confine ourselves to these seven, as "sufficient to make man perfect in worshipping, and serving GOD, and in avoiding sin." They are necessary because of human nature, that so by corporal and sensible things we may be led up to what is spiritual and intellectual. Among the sensible things in a Sacrament are, always, *words*, and these not optional, but "verba determinata," as the formula of Baptism was determined by CHRIST. "Accedit verbum ad elementum, et fit Sacramentum." When it is said, that Sacraments produce effect "ex opere operato," this means that the disposition of the receiver is not enough without compliance with the form and words of the Divine institution; and again, that the unworthiness of the receiver cannot hinder an effect from being produced by reception. (1 Cor. xi. 29.) Of the unworthiness of the *Minister*, our Article xxvi. has spoken sufficiently. But it is only of Sacraments ordained by CHRIST we can affirm this necessary effect. Rites and benedictions authorized by the Church can only act on the soul "ex opere operantis;" that is, they require dispositions alike in the receiver and the Minister. These are not rightly called Sacraments, but Sacramentals.

In the order commonly followed (not exactly in Article xxv.) are placed first, those three which each man needs for his own spiritual life in any case—Baptism, Confirmation, Holy Communion. Next, two which he needs as healing medicine, in case of sins committed—Penitence, and Unction. And lastly, two which are for souls, not separately, but in conjunction with others—Order, which is to provide for the continuance of the Church, and Matrimony, in which man and wife are made one flesh. Another distinc-

tion often laid down, is between Baptism and Penitence on the one hand, which are called *Sacramenta mortuorum* because they raise from the death of sin, and the other five, *Sacramenta vivorum*, which benefit those already spiritually alive.

The only Sacrament absolutely necessary to salvation is Baptism. (S. Mark xvi. 16.) Holy Communion for all except those who die in infancy. (S. John vi. 53; compare xv. 6.) Penitence is supposed necessary[1] for those who have sinned. (S. Luke xiii. 5.) Order, to provide for the succession of lawful Ministers, and for the administration of all Sacraments. (Acts i. 22.) Of the remaining three, Matrimony is of course not universally enjoined. (1 Cor. vii. 1.) Unction has a promised blessing attached to it, but is not indispensable. (S. James v. 14, 15.) As to Confirmation, it is only less necessary than Baptism in the same way as health is less important than life. (Its exceeding value, if not necessity, may be gathered from Acts xix. 1—6.)

Yet Baptism and Holy Communion, the two which "flowed from the Side of the Second Adam, sleeping in death on the Cross," have by general consent been reckoned greater than the rest. These are "Sacraments of the Gospel," because in them the blessings of redemption are conveyed and applied to our souls: His saving Death and Resurrection in Baptism, His Ascension and continual Intercession in Holy Communion: which is also of course the appointed Memorial of His Death, for "us and His whole Church" who are benefited thereby. And so when S. John would point to the sure means of deriving eternal

[1] Necessary, as S. Thomas would say, (from which this is quoted,) and other Roman Catholic authorities. The Anglican view would be that contrition and confession alone are absolutely necessary after the commission of sin, while Absolution might be either ministerial, or else a boon direct from the Divine Author of forgiveness, granted to the faith and repentance of the sinner, without other condition required.

life through faith in JESUS CHRIST, he is content to describe him as coming "by water and blood." The double stream, opened by the soldier's lance, is our sufficient assurance that—

> "Grace and life eternal
> In that Blood we find."

If other means should fail, the two Sacraments of Baptism and Holy Communion would be always enough to begin, to sustain, to increase, and to perfect the life of GOD in His redeemed children. They would be enough to make of the believer, in body and soul, a living sacrifice, who should prove by the transforming and renewing of his mind, what is that good, acceptable, and perfect Will of GOD.

In what follows, however, since we are obliged always to keep in view what is most essential for the requirements of a Missionary Church, we shall endeavour to speak not only of the two greatest, but of Confirmation and Penitence also. Of the remaining three, Marriage will be included, and we shall try to consider carefully how to maintain its sacredness against pagan corruption or modern infidel licence: while Unction will only be touched upon very briefly, since its use among us can hardly as yet be described as re-established.

One only now is left, namely, the Sacrament of Order, and this, the last in our placing, is often reckoned the first. Not, certainly, in dignity: but for convenience' sake it may stand at the head of the seven, because the Ordination of the Minister is always pre-supposed, before any Sacrament can be duly administered. However, as Ordination was dealt with incidentally in the last chapter (under the head of Apostolical Succession), we shall assume that its necessity is already established, and proceed to the other "manifold" means of "grace," of which ministers duly ordained are made the stewards.

Chapter IV.

HOLY BAPTISM.

INSTITUTION. The general opinion is, Inasmuch as it is a Sacrament, it was instituted at the Baptism of CHRIST in the river Jordan. But its necessity for the salvation of men was not proclaimed till after His Death and rising again.

DOCTRINE. The first truth is, that Holy Baptism is the means whereby each soul receives a new and Heavenly Birth. We are not only born "again," but born "from above;" both these meanings being contained in the word ἄνωθεν (S. John iii. 3.) Some say that this was signified miraculously when the Heaven was opened at our SAVIOUR'S Baptism in the river Jordan.

There are, however, only two texts which prove clearly that Baptism by water is the means of receiving this new birth. One is S. John iii. 5 (ἐξ ὕδατος καὶ Πνεύματος). The other is Titus iii. 5 (διὰ λουτροῦ παλιγγενεσίας). Only two; but the teaching in both is plain and unmistakeable.

This new and heavenly birth, or Regeneration, is necessary for us because, as children of Adam, we are "born in sin and the children of wrath." (Ephes. ii. 3.) But GOD, the FATHER of all mercies, created the perfectly holy Human Nature of JESUS CHRIST to be our recovery and sanctification. He "chose us in CHRIST before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by JESUS CHRIST to Himself, according to the good pleasure of His will." (Ephes. i. 4, 5.)

So we read of a "new creation in CHRIST JESUS." (2 Cor. v. 17.)

Baptism is the Sacrament appointed to be the beginning of new life in CHRIST. "As many of you as have been baptized into CHRIST have put on CHRIST." (Gal. iii. 27.) At the moment when the Incarnation happened, our LORD took us all into virtual union with Him, just as in the moment of dying on the Cross He redeemed us all, and as at the Last Day He will take His elect into fuller membership with Himself; (which also is described as ἡ παλιγγενεσία in S. Matt. xix. 28.) But *to each individual soul* this grace is imparted in Baptism. If we read in S. John i. 13, ἐκ Θεοῦ ἐγεννήθησαν, we read in S. John iii. 5, γεννηθῇ ἐξ ὕδατος.

GOD grants the new birth, and it is entirely His act. But to speak quite correctly, we should say that *Christ*, as the One Incarnate Mediator through Whom all Divine gifts are transmitted, is He Who "baptizeth with the HOLY GHOST."

There must be a death unto sin first. This is taught by S. Paul in Rom. vi., where he shows that we are dead and buried with CHRIST in Baptism, that we may rise again with Him unto newness of life. We are thus made members of a *risen* CHRIST: and the two words Regeneration and Resurrection come to have for us almost the same meaning. And so the custom prevailed of selecting Easter for the baptism of Catechumens in the primitive Church. (S. Bede says, "Filius mortis in fontem descendit, sed filius resurrectionis ascendit.")

The blessedness of being baptized and made members of CHRIST is "more than men or angels can conceive."

For the Breath of this new life is GOD the HOLY GHOST.

We have CHRIST dwelling in us, to make us partakers of His glorified Humanity.

We have the "glorious liberty of children," and may cry to GOD, "Abba, FATHER."

If children, we are heirs, joint-heirs with CHRIST, Who is Heir of all things. (1 Cor. iii. 21—23.)

Our bodies are temples of the HOLY GHOST.

So "The gift of Baptism was to S. Paul above all other spiritual gifts." Writing to his Corinthian converts he can urge them to be content with being "in CHRIST," as if nought else mattered. They might be "foot" or "hand" or "eye," but so long as they were in the Body of CHRIST, this was their hope and their glory and their crown. However, "what is effected by Baptism is not the complete and instant change of a whole nature, but only the infusion of a Divine *seed* of a higher humanity, by which spiritual progress is commenced." (See 1 S. Pet. i. 23.) Confirmation is necessary to complete Baptism. "Spiritus nondum inhabitans adjuvat ut sint fideles, inhabitans adjuvat jam fideles." Compare too the Christmas Collect.

Of the most famous types;—the Flood denotes the universality of the "death unto sin" in the water of Baptism, as well as the salvation procured through that water, bearing up the ark of CHRIST'S Church.

The passage of the Red Sea denotes the completeness of the deliverance through Baptism, and the subsequent peril of losing its fruits; also, by the cloudy pillar, the presence of GOD the HOLY GHOST.

THE OUTWARD SIGN AND INWARD GRACE. As was observed above, the outward sign in a Sacrament is always simple and common. "Miracles," says S. Ambrose, "were for a carnal generation, but for thee *faith* is enjoined. For them the creature was moved, but for thee CHRIST Himself operateth." The commonness may serve to remind us of our SAVIOUR, in Whom was no form or comeliness, and Who gave offence to the Galilæans by His lowly origin.

The sign being visible may teach us that the body, as well as the spirit, is holy unto the LORD, consecrated to the Master's use.

The Baptismal Service declares that our LORD, by being baptized, sanctified water to the mystical washing away of sin. We cannot prove from Holy Scripture either this, or that the water from His side had any reference to this Sacrament. Both interpretations are traditional, but are firmly maintained by the Fathers. Some, too, see an allusion to the future consecration of water, when at the Creation the Spirit of GOD moved upon the face of the waters.

The water represents the soul's cleansing from, or death unto, sin. As to the second part of the "thing signified," viz., the new birth unto righteousness in CHRIST through the breath of the Creator Spirit, this is rather taught by what followed, when, our LORD being already baptized, the HOLY GHOST descended upon Him like a dove. As regards our LORD Himself, Who was exempt from the taint of original sin, there was of course no new birth; but the descent of the Holy Dove was to mark Him as the Author of Christian Baptism; as was explained to the Forerunner. (S. John i. 33.) It is not to be supposed that the outward sign can be an *adequate* representation of the inward grace, any more than the literal acceptation of our LORD'S parables can be co-extensive with the hidden teaching to which they guide us. Yet some have argued from Gen. i. 2, that "We are baptized in water, as the *first spring and original of the created things of the earth*, to signify the new birth of the soul."

ESSENTIALS TO A VALID BAPTISM. There must be a lawful Minister;—

Bishops and Priests baptize "jure suo."

Deacons may baptize "in absentiâ sacerdotum, aut eorum jussu."

Laymen may baptize in case of necessity, as for instance when a person is dying. "Si necessitas urgeat, aut nullum aut veniale delictum est." Some say this may be done even by one who is himself unbaptized. No one may baptize himself.

As to women, it was decreed by the Fourth Council of Carthage, A.D. 436, "Mulier baptizare non præsumat." But according to one reading a clause was added "nisi necessitate cogente." Hooker thought it justifiable in emergencies, and most agree with him.

Of schismatical baptism, if with water and use of the proper formula, the maxim holds, "Fieri non debuit; factum valet." But it was generally considered incomplete without Confirmation by the Bishop afterwards, and that in a greater degree than after Baptism by a lawful Minister, though this too always requires Confirmation to complete it.[1]

Water must be used, whether warm or cold, from river, or well, or lake, or sea. It is thus under almost all circumstances easily procured, which was probably one chief reason, among others, why our LORD appointed it to be the matter of this Sacrament.

Immersion was commonly the practice in primitive times, affusion being reserved for the sick or dying. *Trine* immersion seems to have been abandoned since then, at one period, because the Arians argued from it that the Three Persons are distinct in Substance. But whether trine or single, immersion was never regarded as essential to a valid baptism. S. Cyprian justifies affusion by reference to Ezekiel xxxvi. 25; S. Thomas by Heb. x. 22.

The words "In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen," are essential.

[1] In the case of one baptized in schism, Confirmation is his public admission into the Church, and may also supply that grace of *charity*, which would be lacking to one cut off from the unity of CHRIST's Body. (See the Rev. J. Sheepshanks' "Confirmation and Unction," p. 36.)

Waterland explains them to mean, "into the faith, service, and worship of the Holy Trinity." And he would have it noticed that the form runs "in the Name," not Names, implying that the "authority of all the Three is the same, their power equal, their Persons undivided, and their glory one."

It is immaterial whether these words are introduced by "I baptize thee," or, as in the Eastern Church, by "The servant of GOD is baptized."

But it is not lawful to say, "In the Name of the LORD JESUS." (Acts ii. 38; xix. 5.) S. Cyprian seems to have thought that this formula may have been used at first in baptizing Jews only, but the common opinion is that S. Luke only intends to tell us that the Apostles baptized in the *faith of Christians* those who before had known but the baptism of John.

Two other essentials are added by an eminent mediæval writer. First, that the person baptized must not be unwilling. And next, that the Minister must have a right intention. But the intention is not insisted on generally by Anglican writers.

NECESSARY TO SALVATION. It is necessary, not merely because of the new birth attached to it, but because our LORD commanded it to be done, and made it inseparable from the preaching of the Gospel to all nations. And S. Mark adds the words, "He that believeth and is baptized shall be saved."

[Those who rest their faith on the guidance and protection of the HOLY SPIRIT vouchsafed to the Church in all ages, will not be much moved by arguments founded on the supposed spuriousness of the last twelve verses of S. Mark's Gospel, in which these words occur. Even if it were so, the doctrine is nevertheless true. Some there are who, on similar grounds, would reject S. Luke xxiii. 34.

Yet who doubts that our Blessed SAVIOUR uttered the prayer, "FATHER, forgive them, for they know not what they do?"]

The case of Cornelius has been quoted on the other side. But S. Augustine says, Although, if the righteousness of Cornelius had been disapproved of, an angel would not have come to him, yet, if this had sufficed to obtain the Kingdom of Heaven, he would not have been admonished to send to Peter. And it was an exceptional case, ordered so for S. Peter's encouragement, that he might not fear to baptize a Gentile.

We should remember, however, the saying, "In potestate Dei est præter sacramenta hominem salvare; sed in potestate hominis non est sine istis ad salutem pervenire."

EXCEPTIONS. Two are allowed;—(1) Where a man, desirous of baptism, and having faith and repentance, dies before it can be administered. (2) The martyr's baptism of blood.[1]

Also in these days we ought probably not to judge those Dissenters unworthy of eternal life, who, through invincible ignorance or erroneous teaching on regeneration, remain unbaptized.

NOT TO BE REPEATED. This is proved generally by Ephes. iv. 5, where the Apostle insists on "one baptism," as he does on "one LORD and one faith." Also by Hebrews vi. 4, where the allusion to baptism can hardly be mistaken. Whereas the language in Gal. iv. 19, sometimes quoted in favour of repetition, refers really not to this Sacrament, but to conversion. The Fathers, who knew that text, would yet argue for one baptism and no more, by

[1] So S. Augustine argues, setting S. Matt. x. 32 and xvi. 25 against the apparent absolute exclusiveness of S. John iii. 5. (De Civ. Dei, lib. xiii. cap. vii.)

comparing the spiritual with the natural birth: thus S. Augustine, "Jam natus sum de Adam, non me potest iterum generare Adam. Jam natus sum de Christo, non me potest iterum generare Christus."

CONDITIONS REQUIRED OF THOSE TO BE BAPTIZED. These are stated with the utmost clearness in the Catechism; repentance, namely, and faith.

The repentance and faith of the person himself; not necessarily of his parents, as the Puritans alleged. That would be "to make every Christian parent a mediator between GOD and his child!" but it is not so.

Neither, as regards the person baptized, do his faith and repentance make the Sacrament valid, so that it could not be without them. All who are baptized, however unworthy, "put on CHRIST" in a certain sense. That is, they are brought into a new relation with Him, which cannot be destroyed, and for which they must give account. "Whatever be my faith," said Luther, "it neither adds anything to baptism nor takes anything away." Its main point rests on GOD'S appointment. Yet, for receiving the grace of the new birth, faith and repentance are requisite. We thus come to the question of

INFANT BAPTISM. There is no direct command in the New Testament for infant baptism, but (says Bishop Forbes) all analogies and all inferences are in its favour;—

(1) The practice by the Jews of infant circumcision, and infant baptism of proselytes.

(2) The universal injunction to "teach all the nations, baptizing them," &c.

(3) The assertion that the children of Christians are holy, (1 Cor. vii. 14.)

(4) The custom of baptizing entire households, (Acts xvi. 15, 33; 1 Cor. i. 16.)

(5) Chiefly, the absoluteness of what our LORD said to Nicodemus (ἐὰν μή τις γεννηθῇ ἐξ ὕδατος κ.τ.λ.) coupled with the declaration that "Of such" (i.e., little children carried in the arms) "is the Kingdom of GOD." (S. Mark x. 14.)

And the mind of the primitive Church is declared by S. Irenæus, "He came to save all by Himself; all, who by Him are re-born to GOD; infants, and little ones, and children, and youths, and elders. So He came in every age; and to infants was made an Infant, sanctifying infants; among little children a little Child, sanctifying those of this age, and made also to them an Example of piety and righteousness, and subjection."

How infants are qualified for baptism is declared in our Baptismal Office :—

(1) "Inasmuch as all men are conceived and born in sin;" wherefore it is needful for their recovery.

(2) Because of their "innocency;" that is, their freedom from actual sin—a state in which they cannot *resist* the Grace of GOD.

However, they as yet have no *conscious* faith or repentance. "Why then are infants baptized, when by reason of their tender age they cannot perform (these conditions)? Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

SPONSORS. Sureties or Godparents or Sponsors, (susceptores, νάδοχοι) were required, in the Primitive Church, to instruct adult candidates for baptism, under the direction of a great dignitary called the Catechist. But in the case of infants, they have always been expected to make the vows for them first, and to see to their instruction afterwards. The answer in our Church Catechism, quoted above, shows admirably that there is no transfer of responsibility

from the child to its Godparent. Rather, as used to be said so beautifully, "Mother Church, in dealing with her babes, uses for them others' feet that they may come, others' hearts that they may believe, others' tongues that they may confess." The Sponsors supply what is for them physically impossible, but to which their "innocency" consents, although unconsciously.

Baptismal Vows. The vows of repentance (renunciation) and faith are of very ancient origin, and contained the idea of turning "from darkness to light, and from the power of Satan to God." Hence the former was taken while facing westward, as towards the evening gloom; the latter eastward, as towards the morning light of the rising Sun of righteousness.

Sign of the Cross. Signing with the Cross is a non-essential. But whether used at Baptism, Confirmation, or Ordination, it represents the sealing of the child of God by the Holy Spirit. Hence it was called ἡ σταυροειδὴς σφραγίς. Its other meaning, "in token that he shall not be ashamed," &c., is in connection with signing on the *forehead*, as that part of the human countenance in which we express shame by blushing.

Connection of Baptism with Confirmation. R. I. Wilberforce quotes from Peter Lombard, "In Confirmation is the gift of the Holy Ghost for corroboration, as in Baptism the same gift is bestowed for the forgiveness of sins. Confirmation bestows a greater amount of virtue, though Baptism avails more to forgiveness." Hence, in early times, the administration of the one immediately after the other, as if to complete it.

Connection of Baptism with Conversion. Much un-

necessary division among Christians has been caused by a supposed antagonism between Conversion and Baptismal Regeneration. We must be careful not to teach that those who have received the gift of the new birth, and of membership in CHRIST, are dispensed from the duty of choosing freely, so soon as mind and heart are sufficiently developed, whether they will serve CHRIST or no. But even man's freedom to choose or reject is only perfectly restored if he has been brought into living union with his LORD by the "janua omnium sacramentorum." Therefore, baptismal regeneration should ordinarily precede conversion. Or if conversion come first, baptism must follow immediately. (See Acts viii. 36; xxii. 16.)

S. Bernard says, "We are washed in Baptism, . . . and this grace is given to us, that henceforth concupiscence should harm us not, *if only* we abstain from giving consent to it."

S. Augustine says, "In baptizatis infantibus præcedit regenerationis Sacramentum, et si Christianam tenuerint pietatem, sequitur in corde conversio, cujus mysterium præcessit in corpore."

ONE BAPTISM FOR THE REMISSION OF SINS. S. Chrysostom says, "We baptize infants, although they have *no sins*." This is true, because original sin has no plural. Original sin is an inheritance common to all the children of Adam. "That which is born of the flesh is flesh," and "they that are in the flesh cannot please GOD." In infants, this can only amount to an absence of what would please GOD, in that they are born into the world without the Spirit of CHRIST, and so are "none of His." But in grown persons would be seen more exactly the traces of the Fall in a corrupted nature; "We have the three wounds of Adam, as they are called, viz. ignorance in the intellect, weakness in the will, and turbulence in the passions." (Manning.) And

these would quickly become the source or germ of actual sins.

This original sin, then, is washed away in Baptism. (See the argument in Rom. v. 6—21. The justification there spoken of is shown in Titus iii. to be attached to the new birth in Baptism.)

For adults, coming in faith and repentance, there is also remission of actual sins. (See Acts xxii. 16.) These sins are, as it were, drowned in the Red Sea of CHRIST's Blood, or buried with Him in His grave. What succeeds to them is, the presence of the risen CHRIST through His Spirit. (Rom. vi. 4.)

[In the writings of S. Thomas Aquinas, this presence of CHRIST in the soul is not dwelt upon so much, as a newer notion of "habitual grace" residing in the baptized. But it is safer to keep to the elder teaching. Habitual grace seems rather to have been borrowed from the habitual virtues of Aristotle; and what we have to look to is not that, but the continual preventing and assisting grace of the HOLY GHOST.]

The warnings of the Church against letting infants die unbaptized are warnings of punishment to negligent parents, who, as far as we know, deprive their little ones of that highest bliss promised only to those made members of CHRIST the Mediator. As to their eternal state, Manning ventures to say it is "a state of happiness, though it be not the Vision of GOD." Dante places them in the first circle of his Inferno, along with the souls of illustrious heathen poets and philosophers, and says they have no pain except in sighing for that sight of GOD which they must not hope for.

Sin after baptism is done away—on condition of pardon being sought with that "godly sorrow" called contrition, with full confession, and sincere purpose to amend—through the ministry of Absolution; or, without this, through earnest prayer to the FATHER of Mercies in the Name of the Great Absolver, JESUS CHRIST.

The old controversies on Justification and Election in connection with this Sacrament are becoming obsolete, and may perhaps be dismissed from consideration without danger to the faith of the rising generation. They took their origin, however, in the same spirit which had long before "burst the bonds" of orthodoxy by proclaiming the Pelagian heresy: and in some shape or other this spirit is likely to survive wherever Englishmen are found. Nothing seems harder for our countrymen to accept than the doctrine of a free and universal election of mankind through the Incarnation of the SON of GOD, and consequently, of a new birth in Baptism available for all. Far rather would they make election depend on a man's foreseen faith—a doctrine which, practically, almost means that his value depends on his personal industry and brain-power, excluding all supernatural grace.

We must hold fast to the true faith against this modern Pelagianism, and yet we must recollect that, as Bishop Forbes so well pointed out, those who held the doctrine of Regeneration in its most orthodox form, have had somewhat to answer for in the way they taught it. And we shall never get simple people to understand or accept it heartily, unless we show both the urgency of the call to every baptized person to "*walk worthy* of the vocation wherewith he is called"—to "fight the good fight of faith, and lay hold of eternal life," as if everything depended on his own faith and obedience—and moreover the great danger there always is of his falling from grace given, a subject of so much tender expostulation and warning from S. Paul in 1 Cor. x.; finally, and by all means, how the Arms of the All-merciful are ever ready to receive back the wanderer, and to raise up the fallen.

Observing these precautions, keeping the proportion of the faith, we cannot speak too highly of the blessedness of entering CHRIST'S Fold though the door of the Sacrament of regeneration. "All the legions of the Evil One have no

power over a Christian child who is faithful to its baptismal grace. A Christian child in its baptismal innocence is as safe as the child who was in the Arms of our Divine Saviour." (Manning.)

Practical Considerations. Much of the time and energies of Missionaries, both at home and abroad, is likely to be claimed by adult Catechumens, asking for baptism. This being almost the principal part of a Missionary's work, it is well that one should not merely be fully grounded in the most necessary doctrine, but should also know a little of what Catholic tradition furnishes towards a system of preparation for such candidates. As for instance, that there used to be three grades of Catechumens, of whom the first were styled Hearers. As such, they passed through their weeks or months of instruction, being allowed to attend service, and to be present up to the reading of the Gospel and the Bishop's sermon which followed; while at other times they went to classes conducted by some Priest, Deacon, Reader, or Layman, who acted as Catechist. Having satisfied the Bishop of their fitness, they were advanced to the next grade by kneeling to receive an imposition of hands, whence they had the name of Kneelers. But they did not stop long here, but were promoted to the third grade, of Competents, and so, soon after, baptized. The term of probation might vary from two years to even a few days in case of urgent necessity, (as when a soldier, going to a war, wished first to be christened.) But as a rule, they were led on very slowly; and only a few hours before their baptism was it considered expedient to teach them either the Creed, or the Lord's Prayer, or the doctrine of the Trinity: while all the "Mysteries" or Sacraments were kept in reserve, not to be mentioned in their presence. Yet care was taken to initiate them beforehand into the duties of the Christian life, and especially into prayer, fasting, and almsgiving.

One week would be set apart for examining them, and for the exorcisms which were never omitted in those days. Then came the renunciations, the acts of faith, the stepping down into the water to be baptized, and the putting on of white robes, to be worn for eight days by these persons, who were no longer κατηχούμενοι, but νεόφυτοι, or "newly-engrafted" into the Church. The place might be, and was at first by preference, a river; the time would be either the Eve of Easter or of Pentecost; the Minister a Bishop, so long as Bishops abounded, as they did everywhere in primitive times.

It is not possible to perpetuate all this ancient routine; but some parts of it are capable of being revived with advantage. Might not Catechumens, for instance, still sometimes undertake some charitable work beforehand, which should test the sincerity of their professions? might they not be required to pass an examination in this as well as their learning? and would not this be some security against the relapses, now unhappily so frequent, after baptism? And by all means let the old teaching on this Sacrament, as the great *Illuminatio* or enlightening, be revived for our heathen converts. If they could once realize that they were being called from darkness into light, they would soon lay aside their fears and ask boldly for the regenerating water, and after baptism we should find them still "walking in the light, as He is in the light."

The Sacrament itself should be administered with all possible reverence and care. The validity of Anglican baptisms has been impugned from more sides than one. The sneers of Baptists are directed against "sprinkling;" Roman Catholics pretend to be dissatisfied with what they imagine to be our carelessness, and baptize conditionally all who come to them from our Communion. Inexcusable as this must appear, to those who know what the present practice of Anglican clergymen, of whatever school, really

is, it is possible that some ground for suspicion may have existed once, in the general laxness and indifference of a past generation. Some of us may still recollect to have witnessed arrangements made for the baptizing of infants in our Churches, which though not actually affecting the validity of the Sacrament, were terribly meagre, and such as no devout mind could contemplate without uneasiness and alarm. There is, then, a reproach to be wiped off; and whether on that account, or to impress the minds of converts with a proper sense of the sacredness of this first near approach to the All-holy SAVIOUR Whom Christians serve, and Whose members they are, no pains should be spared in hallowing and sanctifying each step of the way by which a new life in Him is to be attained. Let us baptize in such fashion, that by each act performed, and word spoken, it may be seen that we are engaged in presenting bodies and souls, not merely to be washed, nor merely enlightened, but to be consecrated rather as temples having for their LORD and in-dweller no less an one than GOD the HOLY GHOST.

Authorities consulted.

Pusey's Tract on Baptism. (Tracts for the Times, 67.)
Forbes on Article xxvii.
Forbes on the Nicene Creed.
Wilberforce (R. I.) on the Doctrine of Holy Baptism.
Waterland's Sermons on the Baptismal Formula.
Maskell's Treatise on Holy Baptism.
Hooker, Book v.
Pelliccia.
Bingham's Antiquities.
Manning on the HOLY SPIRIT.
S. Thomas, Summa Theol. iii. 66.

Chapter V.

CONFIRMATION.

INSTITUTION. It amounts to almost a moral certainty that Confirmation was instituted by our Blessed LORD. For no human being, it has been said, can confer the gift of the HOLY GHOST by means of an ecclesiastical ceremony, unless that ceremony has Divine authority for it.[1] Now it is clear that the HOLY GHOST was conferred by the laying on of the Apostles' hands. Therefore they must have received authority to do this from CHRIST. This is all that can be said with any certainty. Some think that the promise of Confirmation as a means of grace was included in the promise of the Comforter. (S. John xiv. 17.) Others suppose that it may have been among the "things pertaining to the kingdom of GOD," which our LORD spake of to His Apostles, and set in order during the forty days after His Resurrection. (Acts i. 3.) But we cannot say positively *when* the institution occurred. Wheatly is one of the best writers on this subject. The Apostles, he says, in confirming others, acted on the words, "He shall teach you all things, and bring all things to your remembrance." The institution was "holy and Divine," having for its authority

[1] Newman however says (Tract 90),—"We may well believe that the Church has the power of dispensing grace through rites of its own appointing." But it is at least remarkable that our LORD's authority can be traced for the institution both of Baptism and Holy Communion, and of Penance, Orders, and Matrimony; while even for Unction it may be very probably inferred from the expression, "in the Name of the LORD," in S. James v. 14, especially if this be compared with S. Mark vi. 13.

the descent of the Holy Dove upon our LORD after His Baptism, (this opinion is not generally held,) and their own baptism in fire at Pentecost. If it were not of Divine origin, the Apostles would have "taught for doctrines the commandments of men." Confirmation is then rightly termed a Sacrament, as we shall see later on.

NAME. This is traced by some to S. Ambrose, but can hardly have been in common use before the sixth century. In the New Testament it is called the Laying on of Hands. In early Christian literature, the Chrism or anointing, and the Seal.

DOCTRINE. Confirmation is regarded as the *completion* of Baptism. That made us Christians; this, perfect Christians. That gave remission of sins; this, growth in grace. That gave us life; this, spiritual force and strength. That made us GOD'S children; this, full members of His Church. Or, if that indeed made us members of CHRIST, this adds the further dignity of being His warriors. Once more,—that admitted us to the congregation of the faithful, but this consecrates us to the priesthood which belongs to all Christians.

Thus, in Heb. vi. 1, 2, Baptisms and laying on of hands are coupled together as foundation stones in the edifice of spiritual life. S. Philip's baptizing of the Samaritans did not suffice without the imposition of Apostles' hands which followed, (apparently without delay.) And S. Paul at once laid his hands upon those twelve whom he had baptized as Christians at Ephesus.

Tertullian says, "Having come out of the bath (of regeneration), we are anointed thoroughly with a blessed unction."

S. Cyprian says, "Anointed must he be who is baptized, that having received the Chrism, he may be anointed of GOD, and have within him the grace of CHRIST." This

Father also testifies to the custom of doing, in his own day, as the Apostles had done at Samaria. (Acts viii. 14, &c.)

Ven. Bede mentions, among the points insisted on by S. Augustine of Canterbury with the British Christians, "Ut ministerium baptizandi, quo Deo renascimur, juxta morem sanctæ Romanæ et Apostolicæ ecclesiæ *compleatis*." The Complementum baptismi was understood to be Confirmation.

Some, in their anxiety to redeem Confirmation from neglect, have argued that spiritual life is not merely increased and strengthened thereby, but even initiated, so far at least as the personal indwelling of the Holy Comforter is concerned (S. John xiv. 17; 1 Cor. vi. 19, &c.) "Filiorum statum *sequitur* inhabitatio Spiritûs Sancti." Some of the old authorities might seem to favour this, by speaking of Baptism rather as the washing, to be succeeded by the new birth afterwards; but probably they only mean that the Grace of Baptism is twofold—a death unto sin *and* a new birth, &c., as the Catechism teaches. We must remember that there could be no vital membership in CHRIST without a new life from the Πνεῦμα ζωοποιοῦν—the Spirit Who is of CHRIST; and if there were no vital membership in CHRIST conferred, Baptism could not be unto salvation. It is safer, therefore, to hold that, spiritual life having been begun in Baptism, it is strengthened and increased by the imparting of the full and plenary Gift of the HOLY GHOST to those confirmed. This gift is seven-fold; (seven being, of course, the number of GOD's fulness, as twelve is the full number of the Church.) The great prophecy concerning it is Isaiah xi. 1—3; and although the words seem to refer to CHRIST alone, yet we may trust that as He was sanctified in His Human Nature, so, by the same means, shall we also be sanctified; as He said of the SPIRIT, "He shall take of Mine, and shall show it unto you." Consequently, in the Collect of the Confirmation Office, which has been in use among us for at least 1,150

years, we ask for this seven-fold Gift as the special sacramental blessing which our Heavenly FATHER there and then offers.

The ancients seem to speak more of a *single* Gift, the meaning of which they illustrate by the sacred oil, (so S. Cyril of Jerusalem,) or by the metaphor of sealing. S. Ambrose, however, combines the seal with the seven; "Remember that thou hast received the spiritual seal; the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, '&c., . . . and keep what thou hast received. GOD the FATHER sealed thee; CHRIST the LORD confirmed thee, and gave the earnest of the SPIRIT in your heart." In truth it is both one and seven; one as it resides in the unity of the Godhead, seven as it comes forth to meet our manifold needs. In Art it is often represented by a ray which, issuing single from the mouth of a dove, is at once parted into seven.

To us of the English Church there is ample authority for teaching the doctrine of a seven-fold Gift in Confirmation; whether we look to the Collect in this Office, or to the Veni Creator which occupies a similar position in the Ordinal, and shows that our Church believes in a plenary sanctification as needed for her clergy also. (Ordination is in fact a second and greater Confirmation, for those entering the Sacred Ministry.) However, since Isaiah xi. 1—3, is the only text which can be quoted as enumerating the seven, it may be well to notice that, although in our English Bible, seven cannot be arrived at except by reading "the fear of the LORD" twice (viz. in verse 3 as well as 2,) yet in other languages the words are different—εὐσέβεια and φόβος in Greek (LXX.), *pietas* and *timor Domini* in Latin (Vulgate); whence in our Collect "true Godliness" has been substituted for the first "fear of the LORD." Other references to this seven-fold Energy of the Third Person have been seen in the seven-branched candlestick (Exod. xxv. 31; Zech. iv. 2);

the seven lamps of fire (Rev. iv. 5), and the Lamb having seven horns (strength), and seven eyes (wisdom), in Rev. v. 6.

THE MEANING OF THE GIFTS. The principal use of Confirmation being for strengthening (corroboratio), we find ghostly strength occupying the central position, fourth in order. Strength may indeed be considered as a virtue imparted to the whole group, and thus constituting the distinctive "character" formed in the soul by that means of Grace which we are considering.[1] Next, it is usual to observe that the Gifts are arranged in the order of *Heaven*, i.e., the highest and most perfect are placed first; but as regards the training of the soul, GOD'S Providence generally follows the reverse order: as it is written, "The fear of the LORD is the beginning of wisdom." That is to say, our wills are strengthened, first, to have a holy horror and hatred of all evil, and to flee from it. Next, this fear is mingled with piety or godliness, i.e. a firm trust and filial affection towards our Heavenly FATHER. After this comes the experimental knowledge of self, and of the world. Then the ghostly strength, which must be considered by itself, as well as communicated to all the rest. Considered by itself, it is twofold—a strength of resistance to temptation, and a strength of faith to confess CHRIST before men. Then, rising higher, we come to the three which perfect the mind, viz. counsel, to see our way plainly in practical questions affecting our duty, so as to choose what is most for the glory

[1] Ghostly strength contains in it the ideas of δύναμις, προσκαρτέρησις, παρρησία (Ephes. vi.) ὑπομονὴ (S. Matth. xxiv. 13), θάρσος (Acts xxviii. 15), τελείως ἐλπίσαι (S. Peter), and from S. John, νικᾶν καὶ τηρεῖν ἄχρι τέλους. The force of Christianity is not so much passive as active and positive. To "arm oneself with the same mind" as JESUS crucified is to live a life of transcendent energy and mighty power. His sufferings touch us so profoundly, because in His Hands meanwhile was lodged all power in Heaven and in earth; and that power is ours through His rising again.

of GOD; understanding, for the clearer apprehension of the "mysteries of the Kingdom of GOD;" and finally wisdom, which in its perfection will be that spirit of illumination, whereby the Saints enjoy the beatific vision. "Now I see through a glass, darkly, but then face to Face: now I know in part, but then shall I know even as also I am known."

But the best way to study the great *Septenarium* is by taking our SAVIOUR as its exponent. "Him hath GOD the FATHER sealed." "He giveth not the Spirit by measure unto Him," but rather with all that fulness which once, at the Transfiguration, was manifested in glory, shining out from Face and vesture. And through Him alone, by His intercession, it is granted to us "of His fulness all to receive, and grace for grace."

TEXTS which bear on the practice and doctrine of Confirmation are;—

Isaiah xi. 2, 3; Acts ii. 38, viii. 14—17, xix. 2—6; 2 Cor. i. 21, 22; Ephes. i. 13, iv. 30; Heb. vi. 1, 2; 1 S. John ii. 20, 27. But together with these should be studied those which contain the larger and grander subject of guidance and sanctification by the HOLY GHOST generally. These have been collected by Bishop Kingdon, as follows;—Genesis ii. 7, viii. 11; Deut. xxxiv. 9; 1 Kings xix. 15, 16; Psalm lxviii. 18; Ezekiel xxxvi. 25—27; Joel ii. 28, 29; S. Luke iii. 21, 22; S. John iii. 5, iv. 10, 14, vii. 38, 39, xiv. 16, 17, xvi. 7, xx. 22; Acts i. 4, 5, 8, ii. 1—4; Rom. i. 11; 1 Cor. iii. 16, 17, vi. 16, 19; 2 Cor. v. 5; Gal. iv. 6; Heb. vi. 4, 5; Titus iii. 5, 6; and Revelation vii. 2, 3, ix. 4, xiv. 1, xvi. 15 (compare 2 Cor. v. 3). And to these, again, should be added longer passages —the whole of Rom. viii. and 1 Cor. xii. and xiii.; and Galat. v. 16—26.

THE SACRAMENT. S. Cyprian says, Tunc enim demum plene sanctificari et esse filii Dei possint, si *sacramento*

Epist. xxii. 1.

utroque nascantur.[1] The first "Sacramentum" is, of course, Baptism; but the second is, in his language, "Manum imponere ad recipiendum Spiritum Sanctum."

The Puritans (1662) objected to the prayer "Almighty and everliving GOD," &c. because of the words "to certify them by this sign." This, they said, seems to speak it a Sacrament; and is contrary to the 25th Article, which saith that Confirmation hath "no visible sign appointed by GOD." The Bishops in their answer maintained that those clauses of the 25th Article which complain of a "corrupt following of the Apostles," do not refer to Confirmation—thus plainly implying their belief that it *was* what the Puritans disliked to hear it called.

It is in truth rightly termed a Sacrament, according to the definition in our Catechism. It is an outward visible sign of an inward spiritual grace given unto us: and, as we have already seen, there can be no reasonable doubt that it was ordained by CHRIST Himself.

In the Roman Church, unction is regarded as the outward sign; possibly because of the evidence of its use in primitive times, and because imposition of hands is not peculiar to this, but is associated also with all means of grace and benediction, except the two greater Sacraments. Both are highly symbolical, but imposition of hands seems to have been always an English custom in confirming, and it has of course the Apostolic precedent in its favour; besides Old Testament parallels, e.g. Deut. xxxiv. 9.

What the inward grace is has been fully considered under the last heading.

[1] However, the word *Sacramentum* would be used in those days to denote almost any edifying religious ceremony, and not those only which are the regular means of our receiving spiritual grace covenanted to us in the Church. Unction would have been so reckoned quite as soon as imposition of hands. So that this passage, alone, will not suffice to prove Confirmation a Sacrament.

Of Perpetual Obligation. Jeremy Taylor argues its perpetuity from the promise that the Comforter should abide for ever with the Church, (S. John xiv. 16;) and from S. Peter's declaration (Acts ii. 38, 39,) that the promise was for children's children.

Against this, some have urged that the laying on of hands by the Apostles was connected always with the miraculous gift of tongues, (e.g. Bishop Cotterill, in "Genesis of the Church.") But let us hear S. Augustine to the contrary;—"It is not so now, but the love of God is shed abroad in our hearts by the Holy Ghost. For now the Holy Spirit, which is given by imposition of hands, does not appear with sensible and temporal miracles to attest it, as it was heretofore given to recommend the first plantation of faith, and to enlarge the Church in her infancy. For who now expects that they to whom imposition of hands is given to receive the Holy Spirit, should immediately begin to speak with new tongues?" And Wheatly quotes 2 Cor. i. 21, 22, to show that from the beginning, "graces and not miracles were the end of Confirmation."

Not Necessary to Salvation. Baptism is more necessary than Confirmation. "Continuo transituris (to those about to die) sufficiunt regenerationis beneficia; victuris tamen necessaria sunt Confirmationis auxilia." That is, it cannot be said that the latter is necessary, as the first is, whether the person is to live or die. But if we are to live, and engage in the battle of life, then, "What does it profit that thou art raised up by Baptism, if thou art not able to stand by Confirmation?" None can neglect it, says Wheatly, without the utmost hazard to their souls.

The Effects of being Confirmed. Bishop Wilson says, "By the imposition of hands is signified to us that God, by His own minister, takes possession of us anew,

that He unites Himself to us by His Holy Spirit, that He will keep us in His Hand, and under His protection." These words lead on to an idea which we often find in the old writers, that a confirmed person would be doubly safe, because of the mark or seal put upon him by the Anointing Spirit. Thus the words, "Touch not My anointed (christos meos)" used to be quoted in this connection; the devils, it was said, cannot come near to hurt us, unless we invite them. Jeremy Taylor quotes from S. Gregory Nazianzen, "This signing is your greatest safeguard while you live; for a sheep, when marked with the Master's sign, is not so soon stolen by thieves; but easily, if not." And from S. Basil, "Quomodo angelus eripiat ex hostibus, si non agnoverit signaculum?"

The prayer of our first English Prayer Book (1549) was, "Sign them, O LORD, and mark them to be Thine for ever, by the virtue of Thy Holy Cross and Passion. Confirm and strengthen them with the inward unction of the HOLY GHOST, mercifully unto everlasting life. Amen."

But as regards the special "character" conferred, which we have seen may consist in a two-fold strength imparted to the soul, whether for resistance or for believing; the question is, how this takes effect and is manifested? For the answer, it has been usual to turn to the Day of Pentecost, and to the *change produced in the apostles* through receiving the baptism in fire. [One curious notion about the use of oil in confirming is, that it was chosen because of its being inflammable, to come as near to the fiery tongues as was possible.] Nothing can be better than the Elizabethan Book of Homilies here (Homily for Whitsunday, I.) "How shall I know that the HOLY GHOST is within me? As the tree is known by its fruits, so is also the HOLY GHOST. The fruits of the HOLY GHOST are these—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Who will not marvel at that which is written in

the Acts, to hear their *bold* confession . . . . rejoicing that they were counted worthy to suffer, &c.? This was the mighty work of the HOLY GHOST, Who, because He giveth patience and joyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in Holy Scripture, to be called Comforter. Who will not also marvel to read the *learned* and heavenly sermons of Peter, &c.? This was likewise the mighty work of the HOLY GHOST, Who, because He doth instruct the hearts . . . . is most justly termed the Spirit of truth."

We should often compare the list of the seven gifts with this other of the fruit or fruits, (Gal. v. 22.) All the ghostly strength and heavenly wisdom is given, so far as this life is concerned, that it should bear fruit in such shapes as these, of love and joy, and patience, and meekness. "When I am weak, then am I strong." We are to conquer by suffering, and become wise by taking the lowest place: even as the Son of Man, though mighty in the HOLY GHOST beyond what we can conceive, came "not to be ministered unto, but to minister," &c. Let us recollect, however, that "fruit" is not ripened in a day. The seven-fold gift will have its effect slowly, gradually, quietly. "The kingdom of GOD cometh not with observation."

> "The dew of heaven is like Thy grace,
> It steals in silence down;
> But where it lights, the favoured place
> By richest fruits is known."

But in truth the effects can hardly be measured or defined, of a spiritual growth continually watered by that "pure river of water of life" which is the grace of the HOLY GHOST. "The water that I shall give him shall be in him a well of water springing up into everlasting life." We can only imagine it if we think of that Tree of life which is on either side of the river, which beareth twelve manner of fruits,

and yieldeth her fruit every month; and that Tree is JESUS CHRIST.

S. Cyril of Jerusalem says, "He who is vouchsafed the HOLY GHOST, is illuminated in his soul, and sees things beyond men's sight, which he knew not: his body is on earth, yet to his soul are mirrored forth the heavens."

Jeremy Taylor says, "By this SPIRIT He makes the confessors bold, and the martyrs valiant, and the tempted strong, and the virgins to persevere, and widows to sing His praises and His glories. It is τὸ τέλειον φυλακτήριον."

CONFIRMATION IS NOT THE ASSUMING OF BAPTISMAL RESPONSIBILITY FOR THE FIRST TIME. It is a heresy of which Jeremy Taylor is perhaps guilty, though he gives it no particular prominence, that "we ease our Godfathers and Godmothers of their burden, and take it upon our own shoulders." This was not taught in primitive times. Even after the practice of confirming on the same day as the baptism had been abandoned, candidates were only required to be taught the Catechism—in which the Bishop himself often examined them,—and then to be brought by their Sponsors to receive imposition of hands. A renewal of Baptismal Vows, such as has been required of candidates before Confirmation since 1662, is appropriate and impressive, but several errors must be guarded against in connection with it,—

(1.) The error of those who disparage what is done by sponsors at baptism, and who, instead of remembering that every young Christian has been taught to think himself already "bound to think and to do as they (his sureties) promised for him," practically teach that all personal responsibility begins with the Confirmation day.

(2.) The error of those who, refusing to acknowledge a Sacrament in the laying on of hands, can of course discover no authority for associating with this ceremony the gift of

the HOLY GHOST, and who therefore are driven to the conclusion that any blessing which may accrue depends chiefly on the faith and courage and earnestness of the person promising. As if the fulfilment of CHRIST'S own promise, "I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever," was to be merited—not by the Passion of CHRIST, but —by our own sincerity in pronouncing the two words, "I do!"

All possible earnestness is of course required in the receiver of Confirmation; but the presence of the Holy Comforter in this means of grace can neither be obtained by his faith, nor prevented by his unbelief. Else what need of our SAVIOUR'S warning, "Give not that which is holy unto the dogs?" According to the Protestant theory, neither Priest nor Bishop can have anything holy to give, except in so far as it is made holy by the faith of the receiver; and since a "dog," i.e., a wicked unclean soul, would bring no saving faith to the ordinance, he would simply receive what was common and unhallowed—a mere form of man's devising, having nothing divine to convey. We on the contrary maintain that when, in the primitive Liturgies, the Deacon was bidden to cry, *τὰ ἅγια τοῖς ἁγίοις*, the meaning was, "Seeing that the things *are* holy, take heed that ye who receive them *be* holy."

THE CATECHISM ought in all cases to be carefully taught to those preparing for Confirmation, which will thus "be ministered to the more edifying of such as shall receive it." It is worth while to study carefully the rubrics at the end of the Catechism, so as to notice how thoroughly it has been the Church's intention to make this the introduction to what immediately follows, viz., the Confirmation Office. The Catechism is considered an essential part of the Christian's equipment for the battle of life.

The Proper Minister of Confirmation. "Brought to the Bishop to be confirmed by him." Exceptions have sometimes been allowed to this, in the Eastern Church especially, but tradition from the first points to Bishops. This is the Sacrament of perfection, and the perfection of the priesthood is in the Bishop. This is the consummation of Baptism, and when Bishops officiate at this, it is "like the master giving the finishing touch to work begun by apprentices, or signing a letter written by his secretary." Besides, should not every soul in a diocese be brought to its Bishop once at least? And when could this be so suitably as on the day when we are made full members of the Church?

Age of Candidates. Infant Confirmation was the "ancient and general practice" of the Church. In the 13th century the age of seven was commonly adopted, as the beginning of coming to "years of discretion." Since the Reformation this interval from baptism has been extended to twelve years or more, twelve being perhaps to some extent indicated or recommended for our observance by S. Luke ii. 42. Then our 60th Canon orders triennial Confirmations; and when this is compared with the 112th, which orders all to be communicants before sixteen, we perceive that the Canons also sanction the practice of confirming early, since this rule would perforce include children of twelve or thirteen.

However, since the age was extended at least to "years of discretion," greater prominence has thus been given to the personal responsibility of the candidate; and even a Roman Catholic writer quotes, "When I became a man, I put away childish things."

Ceremonies. Nothing now remains to us but the laying on of hands, although Jeremy Taylor and Wheatly both

think that the sign of the cross may be used first. The former says, "In the Liturgy of Edward VI. the Bishops used the sign of the cross upon the foreheads of them that were to be confirmed. I do not find it since forbidden, or revoked. And therefore it may seem to be permitted to the discretion of the Bishops."

In earlier times, Low Sunday was the great day for Confirmations; and somewhat later we find nine o'clock the hour usually chosen. (Acts ii. 15.) Prayer was used (as with us now) at the imposition of hands, but when anointing followed, there used to be said, "The Seal of the Gift of the HOLY SPIRIT." The modern Roman use is interesting. Those to be confirmed come fasting, after confession, and having passed an examination in the LORD'S Prayer, the Creed, the Angelic Salutation, and the Decalogue. The name of each is entered (sometimes a new name) in the Confirmation register. The words in administering are, "I sign thee with the sign of the cross, and I confirm thee with the Chrism of salvation, in the Name, &c." Next follows a light blow on the cheek, to remind the young soldier that he will have to endure hardness, and be buffeted for his Master's sake. Lastly, a linen fillet, to preserve the oil, is bound by the sponsors round the forehead of the newly-confirmed child. Of some of these, Wheatly says, "Certainly they were much more conformable to the forms of the primitive Church than what we have now; what was the occasion of changing them, I do not find." The salutation after Confirmation used to be, "The peace of the LORD abide with you," till Bucer altered it to the simple "Dominus vobiscum." It would seem intended for the newly-confirmed only, who should make the response which follows.

FIRST COMMUNION TO FOLLOW CONFIRMATION; PRACTICAL CONSIDERATIONS. "There shall none be admitted

to the Holy Communion until such time as he be confirmed, or be ready and desirous, &c." This rubric has been thought hard and severe, but the objectors fall into two mistakes,—First, in thinking it a hardship, however far advanced in years, to receive the glorious seven-fold gift of the Holy Ghost. Secondly, in presuming to approach the Blessed Sacrament of the Altar without such dispositions as can only be engendered by the strength and light of the indwelling Comforter. Indeed the connection of Confirmation with Holy Communion, which follows, is quite as plain as that with Holy Baptism which must precede it.

This may suggest some practical reflections. First, in Mission work, where adults are constantly seeking admission to the Church, a great desire will often be displayed by such to proceed at once from their Baptism to the fuller privileges. The Bishop may be far away, and his visit not expected to occur till many months have expired. What then is to be done? They may be admitted to Communion if "ready and desirous;" but observe that this requisite "desire" is not for Communion, but Confirmation; or rather, it is an intelligent preference for such a first Communion as should have been prepared for by means of the Confirmation gift. A Priest, therefore, while encouraging his more earnest-minded converts to approach the Altar where the Heavenly Feast is spread, must on no account allow them to suppose that they are to *pass by* Confirmation, like travellers hurrying on to a capital, who cannot afford to lose time by stopping first at some small station. The first Communion can only be granted on condition of their applying for the wisdom and strength afterwards, through the covenanted means.

Again, we shall not perhaps be overstating the truth if we say that until quite lately there was a tendency among the English clergy to disparage Confirmation; and that those who did so were sometimes able and energetic Priests,

full of love for their flocks, and intending nothing but honour and reverence to all ordinances of the Church. But on the one hand, those were days in which the Holy Eucharist—its saving grace, and how to bring men to value it after long neglect—occupied the chief place unceasingly in a pastor's thoughts; and so Confirmation was hardly thought of except as a necessary step to Communion. On the other, the Bishops themselves encouraged the neglect, by addressing candidates in a tone better suited to the beginning of a revival, than to a day of singular grace and blessing. A story is told of two clergymen meeting at the door of a church where there had been a Confirmation. Questions were asked as to the subject of the Bishop's address. "My dear friend," said the one who had been an unhappy listener, "we have not so much as heard whether there be any HOLY GHOST!" What would be heard generally on such occasions, was a fervent exhortation to choose CHRIST and enlist in His service; and, good as the words were, it was felt that they came too late—that the choice must have been made sooner if it was to be made at all at this time; that the whole aim of many weeks of preparation had in fact been to bring it about, and that what was now needed was rather a solemn reminder of the holiness of Him Who was coming, with a word as to reverence and awe, and a word too on the joy and gladness with which we should receive this "power from on high."

But, supposing the true aspect of Confirmation to be restored, and its proper position vindicated, midway between the two "Sacraments of the Gospel," and intimately related to both; then surely it will claim a much larger share of attention from both the clergy and their chief pastor. We shall have to consider that while it interests us by its connection with both Baptism and Holy Communion, the force of this connection lies in what itself is, in the glory of its heaven-sent abundance. If it completes Baptism, and pre-disposes for Communion, this is because

the souls upon whom it descends are hereby endued with a force which, in describing as seven-fold, we acknowledge supremely great and capable of mightiest results. That is why the Catechism should be taught to children for years beforehand, always with Confirmation held out as its climax. And when the hour for that arrives, instead of too impatiently hurrying forward to Communion, we should be content to let our children's minds dwell for the present on what the HOLY SPIRIT is doing, and what His "fruit" is to be in their lives—enough surely for one day. A week or two may intervene between this and the higher—even *far* higher—privilege which is to follow.

Last of all, let us think whether the memory of Confirmation might not be preserved with all diligence. Surely a pastor may very well arrange for those whom he has brought to the Bishop to have their annual memorial, either on the very day, or, perhaps better, at the Feast of Pentecost. For although Confirmation is the act of a moment taken out of experience which may reach to threescore years and ten, it does nevertheless impart character to the soul for ever—it consecrates us by a benediction which, whatever use we make of it, is destined to affect us everlastingly.

Bp. Andrewes' Prayers.

"Let me find that second grace,
not to receive in vain the first grace,
not to come short of it;
yea, not to neglect it, so as to fall from it,
but to stir it up, so as to increase in it,
yea, to abide in it till the end of my life."

Authorities consulted.

S. Cyril's Catechetical Lectures.
S. Thomas' Summa Theol., iii. 67.
Houdry, Biblioth. des Prédicateurs.
Book of Homilies.
Bp. Jeremy Taylor, Treatise on Confirmation.
Bp. Wilson, (Sacra Privata.)
Bp. Cotterill, Genesis of the Church.
Bp. Kingdon's Tracts.
Rev. F. W. Puller's Tract.
Wheatly on the Common Prayer.
Lingard's Anglo-Saxon Church.
(Besides some quoted already for Baptism.)

Chapter VI.

HOLY COMMUNION.

We shall have to speak of—

(1) The Institution: (1 Cor. xi.; S. Matt. xxvi.; S. Mark xiv.; S. Luke xxii.)

(2) The Names and allusions: (in Acts ii. and xiii.; 1 Cor. v., xi., xiv., &c.)

(3) The Outward Sign and Inward Grace of the Sacrament: (1 Cor. x. 16.)

(4) The Doctrine of the Real Presence: (S. John vi. 32, 33, 35, 48—58, 62, 63; 1 Cor. x. 16; xi. 29. and see Ezek. xxxvii. 26, 27, for a prophecy of the abiding nature of this Presence.)

(5) The Priesthood: (Heb. vii., viii., ix., x., *passim;* 1 S. Pet. ii. 5; 2 Cor. iii. 6; Rom. xv. 16.) The Altar: (Heb. xiii. 10.) The Table: (1 Cor. x. 21.) The Sacrifice: (see words of institution and Heb. x. 19;) and its appropriate Ritual: (see Ex. xxviii.; Isa. lx. 13.)

(6) The Communion: (Exodus xxiv. 11; Psalm xxxiv. 8; Song of Solomon ii. 3; Isaiah xxv. 6; S. Luke xv. 23; S. John vi. 51—59; 1 Cor. x. 16, 17; xi. 26, &c.)

(7) The Invitation of Christ: (Psalm xxiii. 5; Prov. ix. 5; S. Matt. xi. 28; S. Luke xiv. 16; S. John v. 40; vi. 35, 37; vii. 37.)

(8) The Benefits of partaking: (*a*) abiding in Christ: (S. John vi. 56; xv. 4, &c.; Gal. ii. 20; Ephes. iii. 17, &c.; 1 S. John iv. 13;) (*b*) eternal life: (S. John vi. 54; S. Matt. xxvi. 29.)

(9) The Preparation: (S. Matt. v. 23, 24; xxii. 11, &c.; S. John xiii. 10, 11; 1 Cor. xi. 27, 28.)

(10) The Custom of Fasting reception: (Acts xiii. 2; and see S. Matt. vii. 6; also Prov. viii. 17.)

(11) The Blessed Sacrament as a Viaticum: (Psalm xxiii. 4, 5.)

The Institution is recorded by three Evangelists, and by S. Paul, whose account in 1 Cor. xi. is undoubtedly the earliest, and *original*, as we gather from the introductory context—ἐγὼ παρέλαβον ἀπὸ τοῦ Κυρίου. It consisted in the blessing of bread and wine by our Saviour, together with breaking of the bread; a solemn offering of that which was blessed and broken, in sacrifice to the Father; and an invitation to those present to eat and drink. For this, He said, was His Body, and this His Blood of the New Covenant. And this, He said further, I command you My Apostles to do, or solemnize, or offer, in remembrance—or rather, for a Memorial—of Me.

It is undisputed that this occurred on the same night in which Jesus was betrayed, when He and His disciples were engaged in eating the Paschal supper or Passover, in the upper room at Jerusalem. By this act our Lord both signified the fulfilment of the type of the Paschal lamb in Himself, and looked on to the oblation on the Cross, of which this was to be the perpetual Memorial. The institution happened after the Paschal feast, and before the Crucifixion; yet as near to both in time as might be, to help our faith. "This is My Body Which is *being* given, (or broken, as S. Paul has it,) for you." Having this object in view, Jesus preferred to do in the *evening* of His last day on earth what the piety of His followers soon discerned to be more suitably kept, for *regular* observance, in the early morning.

The manner of the Institution is an instance of our Saviour's purpose not to destroy but to fulfil—the same

lesson which we gather from the LORD'S Prayer. As the "Our FATHER" is mainly traceable to Jewish sources for its language, (though not for its arrangement,) so the forms used by our LORD in the Holy Eucharist were very similar to those already observed by Jewish heads of houses at commemorations of the Passover; when, after supper, the president would take the half of an unleavened cake which he had previously broken, and, elevating the dish, invite all who were hungry to come and eat; after which he filled a third cup, mixing the wine with water, and saying words of blessing over it. (Compare 1 Cor. x. 16.) This half cake and third cup JESUS CHRIST made use of as the sacramental elements at the first Eucharist.

We have no record of the posture chosen by our LORD in celebrating, nor by the Apostles in receiving, on this first occasion. It stands distinguished from all that came after, by the fact that our LORD Himself was celebrant, and that the Body, of which He spake as present in the Sacrament, had not yet died and risen again.

THE NAMES AND ALLUSIONS. In the New Testament we have—ἡ κλάσις τοῦ ἄρτου (Acts ii. 42,) λειτουργεῖν τῷ Κυρίῳ, (Acts xiii. 2,) and κυριακὸν δεῖπνον, (1 Cor. xi. 20;) this last, however, being of doubtful application, as we shall see. Other very probable allusions are, τὸ πάσχα ἡμῶν Χριστός . . . . ἑορτάζωμεν (1 Cor. v. 7,) τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ (1 Cor. xiv. 16), and the words λειτουργὸς, ἱερουργεῖν, and προσφορὰ in Rom. xiv. 16; (as if the "offering of the Gentiles" was to be made by the Apostle in union with the chief sacerdotal function, of offering the Holy Eucharist.) A long list has been given by Mede of names by which the early Church called this Service; among others he gives Oblation, Sacrifice, Eucharist, Unbloody Sacrifice (ἀναίμακτος θυσία,) Sacrifice of the Altar, Sacrifice of our Ransom, Sacrifice of the Body and Blood of CHRIST; where we may

observe the constant recurrence of the word Sacrifice. But Neale's list has a more familiar sound—Christian Sacrifice, Divine Liturgy, Holy Communion, Mass, Eucharist, and LORD's Supper. The doubt about this last is whether it does not rather refer to the ἀγάπη or Love-Feast which either preceded or followed the Celebration. "When ye come together into one place," says the Apostle, "this is not to eat the LORD's Supper." That is, Your pretence is to eat a "LORD's Supper," viz., such a meal as was the Last Supper—a Feast for those who humbly and sincerely loved one another, sanctified by those Holy Mysteries which accompanied it. But in reality you eat selfishly and greedily, and with profane lips. This appears the most probable explanation.[1] "The LORD's Supper" is more naturally associated with His "eating the Passover with His disciples," than with the Sacrament which, we are told by S. Luke, was "after supper." We must remember, of course, that the mistake, if it be one, has found its way into our Communion Office, Catechism, and Articles: yet, since we have a right of choice between this name and the other (printed in larger type) of Holy Communion, it may be prudent to select that for use, and quietly to drop "The LORD's Supper" from out of our teaching. "Communion," (κοινωνία,) of course derives its sanction from 1 Cor. x. 16; it represents (1) the bond of union which makes all communicants to be one in CHRIST, Whose life they share, (εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν;) and (2) our union with the Divine Nature through the glorified Humanity of CHRIST, (θείας κοινωνοὶ φύσεως.) Both this, and other

[1] I am glad to find that it was Mr. Keble's: (Occasional Papers, p. 390). His conclusion is worth quoting: "As the first day of the week is nowhere called the Sabbath, so neither is the Holy Communion called the LORD's Supper, in the inspired writers." "Eucharistia" is common to all ages, and probably to all languages spoken by Catholics, of East or West.

familiar names, will be best explained as we proceed, under the heads of "Sacrifice," "Benefits," &c. However, we may now say briefly that "Sacrifice" refers to the continual remembrance of the Sacrifice of the Death of CHRIST, made in this Service; "Liturgy" to the discharging of the priest's office in obedience to CHRIST'S command, by ministering at the Altar; and "Eucharist" to the tribute of praise and thanksgiving—the Christian peace-offering—which to us children of the Resurrection must take precedence of all other sacrificial aspects of the Sacrament. The meaning of "Mass" is uncertain, or, if certain, insignificant; and the word has little to recommend it, except a convenient brevity, whence, probably, has arisen its popularity in Western Christendom. Lastly, the name "Blessed Sacrament" is commonly employed, almost as if peculiar to this one means of grace. For it seems singularly to combine in itself, and to offer to those who receive it, all the choicest blessings merited for us by our most merciful Redeemer.

THE OUTWARD SIGN is "Bread and Wine, which the LORD hath commanded to be received." The essential things for valid Consecration are, that CHRIST'S words of institution should be recited, but there should be at least one fraction of the Bread, and that the hand should be laid on all, of whichever species, that is to be made the Body and Blood of CHRIST. The Paten may contain Bread leavened, or unleavened; in the Chalice may be either mere Wine, or mixed with water. But as there is no reason why our Blessed LORD should not have conformed to the Jewish custom, which was always to mix the wine, and of course to allow only unleavened bread during the Paschal festivities, we shall be wise to rule our own practice accordingly. Unleavened bread and a mixed Chalice are certainly proper to be used, and agree with what was, almost beyond a doubt, the manner of the original institution. As

to the former of these, S. Paul calls it symbolical of the sincerity which befits guests at such a Feast: while the latter is said, but with less authority, to denote the two natures in CHRIST. (It often happens that a ceremony is much more ancient than the symbolical meaning now attached to it, which has been an after-thought.)

Since the twelfth century, all lay communicants of the Roman Church have received in one kind only. This practice, of withholding the Cup, may possibly have appeared defensible on theological grounds; for, in S. John vi., Bread is mentioned without Wine, and rather as if, though alone, it were the means of conveying both the "Flesh" and the "Blood" of CHRIST; moreover, since the Cup is said to be "the new Covenant in My Blood," the use of Wine in this Sacrament might be represented as chiefly sacrificial, not for spiritual sustenance. But the practice could only be excused, it could scarcely be justified. The species of which "all drank" at the first Maundy was intended for universal reception: and however great the alleged danger of irreverence and excess, a priest should be able to take sufficient precautions without depriving his faithful of the "Wine which maketh glad men's hearts." For instance, even if strong undiluted wine, such as is commonly sold, has actually proved a source of temptation to reformed drunkards presenting themselves at the Altar, this danger is greatly lessened by adding water in the Chalice, as, we have seen, ought to be done. Grave objection, however, lies against the expedient of offering unfermented grape-juice as wine. This cannot be the οἶνος of the New Testament; and οἶνος or strong wine, not γλεῦκος, or must, was what the Jews introduced into their Paschal feast. Indeed, there is but a step from this to that other heresy of the Aquarians, who were condemned by S. Cyprian, because they consecrated mere water at the Eucharist, and condemned wine altogether as evil.

See too S. Chrysostom in S. Matt. Hom. lxxxii.

THE INWARD PART OR THING SIGNIFIED is "The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper." CHRIST is, therefore, Himself present in the consecrated Food: of which Presence we must now speak at length.

THE DOCTRINE OF THE REAL PRESENCE. "*I am* the Bread of Life; he that cometh *to Me* shall never hunger." We hold a mysterious Presence of CHRIST in the elements, wrought by the power of the HOLY GHOST, through the words and acts of Consecration.

In a certain sense, there has been a Real Presence of GOD with His Church in every age of the world; and wherever found, it has been the centre of man's devotion. We may recollect the visits of the Creator to Adam in Paradise: Enoch walking with GOD: the various Theophanies, especially that at Penuel, where Jacob "saw GOD face to Face;" the more permanent Presence on the mercy-seat, indicated by the Shekinah or cloud; the mention of Hezekiah as going to pray "before the LORD;" and then, what Ezekiel saw, the glory departing from the Temple before its first desolation, and those strange voices, "Let us depart," which were reported to have been heard before the greater destruction by Titus. Thus it is no new thing to believe the Real Presence. But we Christians have seen greater things than these. Since the Incarnation, GOD has come nearer to man, and though His manner of coming be more hidden, its blessedness is far greater than of old. Nor is it now confined to one spot, as it was chiefly, (though not exclusively,[1]) under the Law. In the smallest Mission Chapel we may find our LORD: "where two or three are gathered together in His Name, there is He," the King of kings, "in the midst of us." And "in the light of the King's countenance

[1] For of course S. Stephen's whole argument (in Acts vii.) is to the contrary.

is life :" His compassions fail not, they are new every morning. Simply to find Him, and to kneel at His Feet, though unseen, is a blessing unspeakable ; the very fact that we know our road to that resting-place, and are no disconsolate mourners by a tomb from which our LORD has been taken away, is enough to make a devout spirit sing for joy of heart. This simple view, then, would in itself have accounted for the zeal of our forefathers in Church-building ; for costly offerings made, and glorious Choirs erected, and for all that wealth of early English architecture, which affords so striking evidence of what the faith and devotion of our ancestors really were.

However, the more accurate dogmatic teaching is necessary, as well as the simpler view ; and this, which had been much neglected, the leaders of the Catholic Revival in England, especially Keble, Newman, and Pusey, made it their business to restore.

According to Pusey, (who supports his statements by almost innumerable quotations from the Fathers, beginning from S. Ignatius and S. Irenæus,) we ought to hold—

Not (1) that the elements after Consecration are no vehicle of an unseen Presence, as did Zwingli and Calvin :

Nor (2) that they are annihilated, and the Body alone present ; as did the extreme advocates of Transubstantiation in the eleventh century :

Nor (3) that the Body of CHRIST is locally included in the Bread, which is the theory called Consubstantiation or Impanation, most gross and profane of all, and most contrary to the truth that our LORD'S Body is locally in Heaven :

But (4) that we receive the Blessed Body and Blood of our SAVIOUR CHRIST *under the form of* Bread and Wine. So the Elizabethan Homilies teach, and so does also the Roman Council of Trent, which adopted a much more moderate line than the extreme advocates aforesaid.

Pusey adds: The words, "This is My Body" do not convey our LORD'S *whole* teaching, any more than "The Word became Flesh," or "Man became a living soul." The Word continued to be Divine, man continued to have a body, and the consecrated Species is still Bread. Yet the Body and Blood are there. And we need not, as Calvin would have us, ascend into Heaven to bring down CHRIST from above—the HOLY SPIRIT cometh down, and worketh what is above discourse and above all thought. The soul is in its Redeemer's Presence, and sees by faith Him Who is invisible: it acknowledges too the presence of the visible symbols, yet is not anxious about them.

Newman, in Tract 90, explains how it is said in the Declaration after the Communion Office, (on kneeling,) that "the natural Body and Blood of our SAVIOUR CHRIST are in Heaven, and *not here*." How then can there be any presence which is not local? He answers, The coming of spiritual beings to us is not measured by space. The Incarnate SON exists in place—He is in Heaven and not here. And yet, having a spiritual Body, He may approach us by a different mode from material bodies. He remains ever at GOD'S Right Hand, yet He appeared to S. Paul on the way to Damascus. And so He comes to us now, not by locomotion, but by the agency of the HOLY GHOST, in and by the Sacrament. Faith is the means of our receiving, the HOLY GHOST is the Agent, the Sacrament the means of His imparting His Presence, which is real but super-local.

Keble defends the practice of Eucharistic adoration, as the most natural expression of faith in the Real Presence, and inseparable from it. Worship, he says, is due to CHRIST'S Manhood, as "taken into GOD." All the reasons for honouring the *Name* of JESUS hold with greater force for special adoration of our LORD in the Holy Eucharist. For this expresses His Death and Passion, is His own ordaining, and that by which He delights to be among men; it has

promises annexed to it far grander than His works of healing were, (though those healed by Him used to worship) and has ever been a bulwark of the faith in His true Incarnation. If we forego adoration, we behave as if we would own no fellowship with the blessed company whom S. John saw in Heaven, falling down and worshipping the Lamb. "No one," says S. Augustine, "eateth that Flesh unless he hath first adored." And both he and S. Ambrose, in commenting on "Fall down before His Footstool, for He is holy," argue that, since GOD'S Footstool is "earth," that Body of earth must be meant which "may be worshipped without impiety," viz. the Flesh which He received from the flesh of Mary. It is true that the primitive Liturgies contain no directions for worshipping CHRIST'S Body and Blood immediately after Consecration. In them, the prominent idea is of Sacrifice offered to the FATHER in, and by, the SON; and a Council of Carthage, A.D. 397, ruled, *Cum Altari assistitur, semper ad Patrem dirigatur oratio.* But rubrical directions of all sorts are very scarce in early Liturgies; and adoration surely may be without saying of prayers. And again, though not the prayers, yet the *hymns* are for the most part addressed to our Blessed LORD: which seems to accord with that early notice of Christian worship by Pliny the younger—*Carmen Christo quasi Deo dicere.*

n Psal. cviii.

Of course we do not worship the outward sign. *Non quidem elementa, sed ipsum Dominum, in genua procumbentes, venerantur et adorant.* If the celebrant genuflects before the consecrated elements, this is no more worshipping the bread and wine, than he would have worshipped our LORD'S seamless robe if he had knelt at His Feet when on earth. But, "it is as impossible for devout faith, contemplating CHRIST in this Sacrament, not to adore Him, as it is for a mother looking earnestly at her child, not to love it."

All this, indeed, follows at once if, "not anxious about the visible symbols," we believe in the real Sacramental

Presence of our *living*, risen, glorified LORD. Then, as Neale says, the exclamation of S. Thomas rises naturally to our lips, having before us no corruptible mortal body, but the Body that, having destroyed the bars of death, is now seated glorious on high. Then our King comes to us, as He that liveth and was dead, and behold, is alive for evermore, Amen. And as we bow head and knee, we unite ourselves to the choirs above, singing "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Some have staggered at this, because, they say, the Holy Eucharist commemorates CHRIST'S *Death*, not His rising again; and is not only a remembrance, but the re-enactment, as it were, of the sacred drama of the Passion. They would have us consider the Bread, like His Body on the Cross, broken, lifted up, and offered to the FATHER: the Wine poured out like His Blood: and the bread and the wine separated, as were His Sacred Flesh and Blood in dying by crucifixion. That last may be a little doubtful, because in crucifixion death generally ensued, not through draining of the arteries, but from rupture of the heart; and so possibly the choice of both bread and wine in this Sacrament was for a simpler reason, viz., to mark the two-fold benefit it contains, both strengthening and refreshing, as is noticed in the Catechism. But of course the connection is, primarily, with the Passion: only why dissociate that from the eternal life for which it prepared? Eternal life was attained actually by the Paschal victory of our Great Redeemer; yet in ancient times the Cross itself would be termed *signum resurrectionis*. The Blessed Eucharist cannot symbolize the darkness of Calvary; it must have the brightness of the Easter sun resting upon it; nor does such language in aught cause prejudice to that thankful remembrance of CHRIST'S atonement, which is especially required of all who approach the Catholic Altar.

But again, "If a living CHRIST be present, there can be no separating of His Flesh from His Blood, and thus we shall be forced to assent to S. Anselm's doctrine of concomitance, viz. that the whole Body and Blood are contained under each form, whether of bread or wine (*sub singulis cujusque speciei partibus totum Christum contineri.*") We reply that what approved itself to one like S. Anselm may very likely be true; but whether true or false, that is not a point of special importance to us Anglicans, because our communion *in both kinds* secures us against any danger which might arise from committing oneself absolutely to concomitance. But perhaps, when the doctrine of the Real Presence is being considered, we are not required at all to bring into the discussion a comparison between the *two* things seen and *two* things signified. The double outward sign does not necessarily correspond to any mysterious partition of what we receive into separate Flesh and Blood; but is rather, as already said, because of the *double effect or* "*benefit*" of receiving, to every faithful soul.

Co oss. ii. 9. But again it is said, If CHRIST Himself is there σωματικῶς, then His Soul and Divinity must be present, as affirmed by the Council of Trent. And we must reply that so indeed it is: and that we confess as the Council did. We are "communicants of the Divine Nature," as said S. Peter (2 S. Pet. 1, 4).

On the whole, however mysterious this doctrine in its consequences which follow to communicants, there is no satisfying the language of S. John vi. 57, 58, in any other way. Nor is the Blessed Sacrament, even thus understood, exalted higher than befits what the Fathers have taught us to regard as the principal extension of the Incarnation; whereby GOD has for ever united earthly things with heavenly, and taken the Manhood into GOD. And how else, except as believing in that eternal Life manifested in the midst of us, could we adopt—as thousands have adopted

—the humble prayer of the pious Centurion, *Domine, non sum dignus, neque idoneus, ut intres sub sordidum tectum domûs animæ meæ?*

A few words, lastly, on Transubstantiation. The Roman Church still retains the word, but in other respects its authorized teaching now accords very nearly with our own. It agrees with our Article xxviii., that the Presence is "only after an heavenly and spiritual manner," and although insisting on a change of substance, allows that the Eucharist "has the appearance, and still retains the quality, natural to bread, of supporting and nourishing." That is to say, it concedes, under the name of *accidents*, all that chemistry would take cognizance of as composing the *substance* of bread. If any other substance than this exists to be transubstantiated, it must be a something comprehensible only by philosophy: not the oxygen, carbon, and other component parts of wheaten bread. Thus, although we may regret the retention of the word, we can hardly pretend that the authorized Roman doctrine "overthroweth the nature of a Sacrament," as did the Scholastic opinion against which Article xxviii. was directed. Still less was there any intention at the Council of Trent to formulate what is "repugnant to the plain words of Scripture." On the contrary, it was thought more loyal to Scripture to teach that our LORD'S words of institution should be interpreted literally. And the favourite argument has always been, that what He termed His Body could not still remain Bread.[1] Well

[1] S. Thomas Aquinas writes, Dicitur, Hoc est Corpus Meum; quod non esset verum, si substantia panis ibi remaneret. Yet he says, Substantia panis vel vini non resolvitur in præjacentem materiam, nec annihilatur: and again, Omnia accidentia panis et vini remanere dicendum. The change is "omnino supernaturalis, solâ Dei virtute effecta." And he says this, although, when dealing with the argument that in *other* Sacraments the substance of the matter remains, he meets it thus—"In aliis Sacramentis non est ipse Christus realiter, sicut in hoc Sacramento." (Summa, Pars II., Quæst. lxxv.)

were it, if Roman Divines could be brought to perceive, with Dr. Pusey, that the words of institution do not convey our LORD'S *whole* teaching, (see above); and that, as Freeman well says, "mysterious truths in religion generally consist of two apparently incompatible terms." The difficulty as to the coexistence of outward with inward in the Eucharist, is surely not greater than the difficulty of two whole and perfect natures joined together in CHRIST. That ancient type of the fire in the bush fulfils itself in many ways.

Anglican Divines since the Reformation, (until the last fifty years,) were generally timid in their witness to the Real Presence. Of this reticence, Hooker is a signal example. That illustrious man was in fact far less outspoken than his friend and neighbour Dr. Saravia, who had received his education among foreign Protestants. Saravia certainly is one of the most courageous. He says, for instance, "The love of CHRIST our LORD is so great towards us that He willeth to be present, and in a Divine, heavenly, and supernatural manner to enter the roof of our mouth, that so His Body present may fill with His Deity the whole man." Then there is George Herbert—"The country parson . . . especially at Communion times is in great confusion, as being not only to receive GOD, but to break and administer Him."[1] But very few speak so boldly as this. Even the

[1] It was an error, however, to speak of "breaking" CHRIST in the Eucharist. According to our ritual, indeed, fraction precedes consecration. This is not customary elsewhere, and the Sarum rubric used to require that the celebrant should "touch the Host, but not so as to break it"—fraction being practised afterwards, and in connection with the distribution to the communicants. But that would make no difference to the important truth, that CHRIST'S body cannot be divided. As we are used to hear in the *Lauda Syon*:—

Nulla rei fit scissura, &c.

In New Testament language, we *eat* the Flesh of CHRIST, but *break* only the Bread. (S. John vi. 53; Acts ii. 42.)

best—those of the seventeenth century—are full of private theories and vagaries.

Of the ancients, most introduce the Real Presence in connection with *the Sacrifice*, which we must consider under the next heading. S. Chrysostom however has a noted passage—"If no one would venture rashly to touch the robe of a king, how shall we receive with such great irreverence the pure and immaculate Body of the LORD of all, which partakes of His Divine Nature, by which we both are and continue in life, by which the gates of hell were broken, and the gates of the Heavens opened?" He speaks also of the LORD "lying on the Altar;" as Gelasius of Cæsarea (A.D. 476) does in the same strain:—*πίστει νοήσωμεν κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν Ἀμνὸν τοῦ Θεοῦ, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου.* The language of the Fathers is indeed so simple, clear and straightforward, that one can hardly fail to be astonished at the weak faith of later ages. They write in the confident tone of men whose authority was not likely to be gainsaid; indeed, for the first thousand years after CHRIST, no heresy worth mentioning assailed the doctrines, either of the Real Presence or of the Eucharistic Sacrifice. We are less happy at the present day, in having the primitive faith attacked by many, and embraced by comparatively few. Yet at least an interest attaches to the subject, which is ever on the increase; and perhaps it would be useless to expect unity of opinion now in a matter so full of mystery, unless men could be persuaded to forego speculation altogether. "What can we say but as is recorded of the Israelites?—What is it? We know not what it is, but that it is Manna, Bread from Heaven. It is a Mystery. By calling it a Mystery or hidden thing GOD Himself forbids us to pry into it, lest we be overwhelmed with His Presence. To attempt to search into it is to build a tower of Babel to reach unto Heaven, and the result is confusion, divisions, and scatterings abroad." (Isaac Williams.)

Hom. 24 in 1 Cor. x. See also De Sacerdotio, Lib. iii. 4.

THE PRIESTHOOD, ALTAR, TABLE, SACRIFICE, AND RITUAL. Let us begin with some definitions which have been proposed by various writers. A Sacrifice, says Neale, is a thing offered to GOD, either to turn away His anger or to obtain His favour. Bishop Andrewes says, It is a mean to renew a covenant with GOD. John Johnson, It combines *θυσία* (slaying) and *προσφορὰ* (offering). And he adds, There are five points in it—(1) It is a material offering, animate or inanimate, (oblatio *externa* facta soli Deo.) (2) It is intended either to acknowledge GOD'S attributes, or to procure blessings, especially the forgiveness of sins. (3) It is offered upon a proper Altar. (The Sacrifice of Calvary was no exception; the Cross has been called "mirabile illud Altare, in quo unius Agni Sacrificium tulit peccata mundi.") (4) It is offered by a Priest, with proper rites, (in which, however, slaying is not always included.) (5) It is either consumed, or disposed of as the Author of the Sacrifice has appointed. (See Levit. vi. and vii.)

We come next to the Sacrifices under the Law, which were chiefly of three kinds—the sin or trespass-offering, the burnt-offering, and the peace or thank-offering. In the oblation on the Cross, some say that while the two former were present, the peace-offering was absent. But others have argued that CHRIST crucified is our true Peace-offering, if only because *incense* was the characteristic accompaniment of that (alone among the Levitical sacrifices,) and what could its fragrance have signified except the atoning Death, given, as S. Paul says, *εἰς ὀσμὴν εὐωδίας*? (Ephes. v. 2.) And if man was dumb, angels doubtless sang "In terrâ pax" that day, as before at Bethlehem; for is not He our Peace, thenceforth and for ever? However, so far as men were concerned, it is evident that "the offering *then* was dishonoured, without partakers, and without public testimony to its dignity and power." But "*in the Church*

it is the object of unceasing veneration, the centre of her worship and solemnities." And so—

The primary intention of the Eucharist was to be a peace-offering. It was to be the Church's sacrifice of praise and thanksgiving for the blessings of redemption: and it followed the lines of the old Jewish thanksgivings. "CHRIST *our Passover* is sacrificed for us, therefore let us keep the Feast;"—as, at the Passover, and on all great festal occasions, the Jews ate of the flesh of their peace-offerings, in token of reconciliation with GOD, so now Communion is added to the Church's Sacrifice, as its consummation and seal, as a sign of peace and reconciliation wrought for us on Calvary. Thus we commemorate the Church's true Exodus from the land of bondage, through the Blood of that holy Lamb which caused the destroying angel to pass by and spare us.

It is our privilege to bring this aspect of the Holy Eucharist to the front, instead of beginning, as did the Jews always, with sin-offering and burnt-offering. Yet these too are included in their proper place, as part of the Memorial we make. But let us first see how CHRIST fulfilled them both in His Passion.

In the Levitical sin-offering, it was ruled that part of the victim's blood should be sprinkled on the side of the Altar, the rest wrung out at its foot, and the body burned without the camp (or city). And JESUS suffered without the gate; His Sacred Blood fell to the ground at the foot of the Cross, He thus being made sin for us, and bearing our reproach.

In the burnt-offering, which was to be "a male without blemish," the person who brought it laid his hand upon the head, as identifying himself with the victim. He then slew, and handed it over to the priests, as unworthy himself to offer, and needing a mediator. By the priests it was wholly burnt with fire, "a sweet savour unto the LORD." But JESUS, being Himself without blemish, and needing no

mediator, offered Himself, both Priest and Victim, a sweet savour to the All-holy; and the fire of His Zeal so consumed Him, that, no man taking His life from Him, He laid it down freely, of Himself, as one who had the power to do so. Thus offering Himself without spot to GOD through the Eternal Spirit, He made on the Cross a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world. (See above, on the Incarnation, page 15.)

What the law could not do, in that it was weak through the flesh, CHRIST has fully done, through the power of the HOLY GHOST; and whereas the legal ordinance was but the shadow (σκιὰ) or sketch of good things to come, CHRIST in the Gospel has brought us the very image (εἰκὼν) or completed picture.

We now proceed to consider the relation of the Eucharist to all this. The Eucharist *is* the Body offered, and the Blood shed. So our LORD taught us from His own lips. And although, considered as a Sacrifice of praise and thanksgiving, it may look more like a "thankful remembrance" than an actual continuation, (for, as we saw, the character of peace-offering was not conspicuous in our SAVIOUR'S atoning death when that happened,) it *does* manifestly represent and continue and proclaim publicly the all-sufficient *Sin-offering* and *Burnt-offering* which CHRIST has become by the acceptance of His voluntary Death by the FATHER.

A propitiation is made on the Christian Altar; not a new one added to that on the Cross, but the self-same. It can be the same, because CHRIST is present to make it—CHRIST risen and immortal, and exercising all power in Heaven and in earth. If it were left to *us alone* to offer, we could but bring a feeble imitation, and our Christian Sacrifice would only be again what the Jews' was—a σκιὰ or faint sketch, not the very reality. But if, as S. Ambrose teaches,

we offer in union with our LORD, (*Offert se Ipse quasi Sacerdos, ut peccata nostra dimittat,*) then we can understand that He comes among us, through the Mystery of the Sacrament, to do that same thing which He does continually in Heaven since His Ascension. And what is that? He continually "appears in the Presence of GOD for us," showing (if we may say so reverently) the scars of His sacred Wounds, turning away the just wrath of our long-suffering Creator by the memory of what He has endured for us. The writer of the Epistle to the Hebrews reminds us (chap. ix.) that as the Jewish high priest on the Day of Atonement entered into the Holy of Holies, to sprinkle the blood of the sacrifice on the mercy-seat for the sins of the people, so CHRIST has entered into the holy places not made with hands, with His own Blood, to be pleaded in perpetual intercession for us; being Himself made for ever a High Priest—that is, One Who offers Sacrifice, even His own glorified Body and Blood. It was the entry of the Jewish high priest into the inner sanctuary, with the sprinkling of blood, which purged and purified the earthly tabernacle and its worshippers for the ensuing year. It is the entry of JESUS CHRIST into Heaven, and His continual pleading there of the precious life laid down, which purifies and consecrates for ever not merely the Church on earth, but even (we are told) the heavenly things themselves, which He is preparing for His own.

But then, what need of pleading the atoning Death on earth as well? Is not the merit of CHRIST'S own Memorial infinite, which He makes above?

Yes, but CHRIST will not be separated from His members. He knows that we constantly need fresh forgiveness for transgressions which are daily, and ought to seek this for ourselves. So He has ordained the Eucharist as the most effectual way for us to come to the FATHER by Him. He enables us, by joining in a simple service of His own insti-

tution, to offer to the FATHER under the form of bread and wine His own Body and Blood, for remission of sins and all other benefits of His Passion. We unite our feeble wills to His in the act of oblation. We first interpose His merits between our sinful souls and the just judgment of GOD, then venture both to offer our own spirits, souls and bodies, and to bring the spiritual needs of the whole Church, the living and departed, before the Throne of Grace; that all alike may share in the mighty intercession. It is one immense cloud of incense floating upwards, kindled on the golden censer of the perfect Human Nature and Human Heart of JESUS CHRIST. "CHRIST and His members must be united," says Döllinger. "GOD will not receive CHRIST from us without ourselves, nor ourselves without CHRIST." Again, "So far as the general reconciliation is concerned, all was finished on Calvary. But in all that concerns the individual application, the Church's sacrificial Celebration has the power of an atoning Sacrifice."

It is indeed a magnificent privilege, to be allowed thus to unite ourselves to the One High Priest in His Oblation. "We are a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to GOD by JESUS CHRIST." Both the ordained minister and his flock offer: he by repeating his Master's act of Consecration, they by the Amen which marks their assent of faith. So Theodosius was encouraged by S. Ambrose to repent, that he, a layman, might "offer an acceptable Sacrifice." (See above, on the Church's Hierarchy, page 97.)

The faithful assemble, and offer by, and *through*, CHRIST. But the Sacrifice is offered primarily *to* the FATHER. Not as though the SON were inferior, but because He Himself taught us to come to the FATHER by Him. Thus, although it is right that the Sacred Body of our LORD should be worshipped, adoration of CHRIST's Humanity is *not the main feature of Eucharistic worship*. This is important to be

observed, lest, by missing the right proportion we should defraud the Eternal FATHER of that worship in spirit and in truth which He expects from us. Compare the language in Heb. x. 19, &c.; or in Ephes. iv. 8—21. "In CHRIST JESUS our LORD we have boldness and access with confidence *unto the Father*." Doubtless it is the FATHER'S will that all should honour the SON as they honour Himself, and He hath given Him a Name which is above every Name. But yet the First Person of the Trinity is the Source of the Godhead, from Whom proceeds every good and perfect gift, including that Only-begotten SON, Whom He did not spare, but delivered Him up for us all. And to ignore the FATHER when offering the Eucharist may tend indirectly to encourage that hideous heresy, that His part in our redemption was only to avenge and to punish, while the love and pity were all on our SAVIOUR'S side. As if the "side" taken by FATHER and SON was not, then and always, absolutely one and the same! (See S. John x. 17; 1 S. John iv. 10.)

The sacrificial character of the Holy Eucharist will appear further if we carefully consider the accounts of its institution contained in the New Testament. For instance, "This is My Blood of the New Covenant," i.e. the New Covenant made and ratified by My Blood. (Compare Exodus xxiv. 8.) "This do—or rather, offer—for the Memorial of Me;" *ἀνάμνησις* being the word used in a sacrificial sense by the LXX., both in Levit. xxiv. 7, and in Numbers x. 10. Again, S. Paul's expression in 1 Cor. x. to "eat of the Table of the LORD," is exactly the phrase which a Jew would have employed in speaking of a sacrificial feast on peace-offerings. And the word *καταγγέλλετε* in 1 Cor. xi. 26, is capable of meaning, not "proclaim to men," but "show forth to GOD," as in a Memorial Sacrifice. Thus, Jeremy Taylor draws a distinction between the accounts by S. Paul and S. Luke:—"S. Luke says merely 'This is My Body . . . do this;' here was no manducation expressed, and therefore 'Do this'

concerns the Apostles . . . *not as receivers, but as consecrators.*" In other words, what S. Luke records is the institution of a Sacrifice, not of a Communion.

And the Bread and Wine agree with this intention of the Blessed Sacrament. These also were sacrificial. There can be no certainty about Melchizedek, (Gen. xiv. 18,) but certainly under the law a meat offering and drink offering were enjoined to accompany the offering of slain flesh. *Now*, there is no more need to shed blood for the remission of sins, and so that part of the old offering is done away; but the Bread and Wine remain, "the only material of the Christian Sacrifice," as Dr. Maclear says. Ours is an *ἀναίμακτος θυσία*; but it is a true material Sacrifice, nevertheless.

Some few famous statements of the doctrine are here appended.

(1) From the Liturgy of S. James :—"We offer to Thee, O LORD, this tremendous and unbloody Sacrifice, beseeching Thee that Thou wouldst not deal with us after our sins," &c.

n Ps. xxviii. (2) From S. Ambrose :—"Etsi nunc Christus non videtur offerre, tamen Ipse offertur in terris, quando Christi Corpus offertur; immo Ipse offerre manifestatur in nobis, Cujus sermo sanctificat sacrificium quod offertur."

Hebr. Homil. vii. 3. (3) From S. Chrysostom :—"Do we not offer every day? Certainly we do, but as making a Memorial of His Death. And this is one and not many . . . because it has been offered once for all. We offer always the same . . . the inexhaustible Sacrifice; for He said, Offer this for My Memorial."

(4) From the Council of Trent :—"He, our LORD and GOD, though He was about to offer Himself once on the Altar of the Cross to GOD the FATHER by means of His Death, there to work an eternal Redemption; nevertheless, because that His Priesthood was not to be extinguished by His Death, in the last supper on the night in which He was betrayed,

that He might leave to His own Spouse, the Church, a visible Sacrifice, such as the nature of man requires, whereby that Bloody Sacrifice once for all to be accomplished on the Cross might be represented, and the memory thereof remain," &c.

(5) From the Book of Common Prayer :—"Who made there (on the Cross) by His one oblation of Himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual Memory of that His precious Death, until His coming again."

Add the testimony of two Anglican Bishops, not many years ago taken to their rest :—

Pastoral Letter, 1851.

Bishop Phillpotts: Although once for all offered, CHRIST'S Sacrifice is living and continuous, made to be continuous by the Resurrection of our LORD. To Him His Church on earth in the Eucharistic Service cries "Lamb of GOD—not, that tookest but—that takest away the sins of the world." The error is in setting up the Sacrifice of the Eucharist as a *reiteration* of that on the Cross.

Defence, 1860.

Bishop Forbes :—The Sacrifice on the Cross is universal, all-powerful, and alone meritorious. To it, all the old sacrifices from Abel looked on. To it, CHRIST Himself in His Heavenly Intercession, addeth nothing. All the efficacy of what we do is in this, that we show to the FATHER the LORD'S Death. The single Sacrifice is the material and fountain of the many : the many are the continual application and representation of the one.

Lastly, in our post-Communion prayer, we have all we want to guide our faith :—

(1) Accept our Sacrifice of praise and thanksgiving. (Eucharist; answering to the Jews' peace-offering.) (2) That we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. (Propitia-

tion; answering to the sin-offering.) (3) Ourselves, our souls and bodies, to be a reasonable, holy, and lively Sacrifice unto Thee. (Self-oblation; answering to the burnt-offering.)

The Ritual. On the Ritual of the Blessed Sacrament, important in view of existing controversies, we must only touch very briefly. Between Altar and Table, there is so little of a contradiction in terms, that the two appellations would rightly belong to one and the same object, according to whether it was regarded as that from which the oblation was made to God, or as holding the food to be dispensed, after oblation, to the worshippers assembled. But as it is a Table only for man, but an Altar for the service of God, this latter is greater than the former, and that fact should be marked by its position in the chancel, eastwards.

As to Ceremonial, we may suppose that the natural impulse of a devout mind would be to surround the Eucharistic Sacrifice with everything fair to the eye and sweet of sound, so long as all was orderly, and devised with due regard to the meaning of the service. Christ having appointed for the central thing in that service a symbolical *act*, and not merely forms of prayer, it would seem right to order other acts and gestures to be introduced, subservient to the same great purpose of showing and proclaiming His Death. The service should be ritualistic; the ritual lucid and instructive.

Moreover, the Epistle to the Hebrews, which declares that the Law "served unto the example and shadow of heavenly things," may be said to lend its authority to a certain approximation to the Jewish ritual, as desirable under the new covenant. The minister of the true tabernacle need not be afraid of imitating Aaron, for whom Moses was to make "holy garments for glory and for beauty." And with this, Catholic tradition agrees. So

early as the Apostolical Constitutions, we hear of λαμπρὰν ἐσθῆτα ordered for the Celebrant. An objection is sometimes raised to forms, of old standing and widely observed, because they are "not Scriptural." The answer is, that the Scriptural account leaves numberless gaps which must be filled if any service whatever is held; so that the question is not whether or no, but *how* to fill them? Then, even common sense would suggest that, for so solemn a service, directions should be full and explicit. But who is to be the director? Next to the authority of CHRIST, must come that of the Church. (Article xx.)

Unfortunately, our Rubrics can hardly be said to supply in full what is lacking in the New Testament, and questions will often arise on points of ritual, which can only be settled by the mutual good will, prudence, and humility of all the parties concerned, viz., of Communicants, Clergy, and Bishop. To bring such matters before a secular court, in days when no guarantee exists that the judges will be Christians, is clearly in defiance of S. Paul's protest (1 Cor. vi. 1.) What we may be sure of, taking our stand on the Ornaments Rubric which immediately precedes the Order for Morning Prayer, is, that "the Chancels shall remain as they have done in time past," and that we are referred to the second year of Edward VI. for the Ornaments to be found in the Church, and worn by the Ministers thereof. And these last are defined by the first Prayer Book, 1549, to be "a white albe plain, with a vestment or cope." A cassock and a stole should always be added; the other accompaniments, of amice, girdle, and maniple, are not so specified, and are less important, but yet have tradition in their favour, and are significant symbolically. The eastward position of the Celebrant would seem secured, in the judgment of all but prejudiced minds, by the direction that he is to "stand before the Table" when about to say the prayer of consecration. Whether the wearing of the vest-

ments be compulsory, or optional, depends on the construction we give to the words, "shall be retained, and be in use," in the Ornaments Rubric. As to ornaments of the Church, the Altar Cross and Lights were in use in 1549, and incense has everything in its favour except modern English custom. For we are to study to set before our people such things as may edify them. And to every detail of Eucharistic ritual a wholesome and beautiful meaning attaches. Thus the Altar, (Altare, not Ara,) has no horns to hold a bleeding victim, but, while preserving the shape of a place of sacrifice, is adorned with fine linen and costly draperies, and surmounted by a Cross sparkling with jewels; flanked too by the lights which tell of CHRIST'S truth illumining the world, supremely glorious, and by flowers, emblems of adoring saints gathered round His Feet; while the clouds of incense ascending show how fragrant are the united prayers of the faithful before GOD, when offered in union with the intercession of the Beloved SON. Altogether the teaching is of the Passion *glorified*. You have the memories of Calvary, but they are transfigured as with the glory of the Lamb exalted to the Right Hand of the FATHER. The Priest wears for instance the amice in memory of JESUS blindfolded, the maniple to record how His Hands were bound, the girdle telling of the cord which held His Sacred Body for the scourging, the alb which recalls His seamless robe, while the chasuble may refer to the purple *paludamentum* with which the soldiers clothed Him in mockery; yet all these, by the skill and devotion bestowed upon them, have been made things of beauty and suggestive of triumph. And even if these vestments were *originally* not very different from the ordinary dress of both clergy and laity, there can be no doubt that they *now* symbolize, and express to the eye, the long-established faith of Catholic Christendom.

Our rubrics are not explicit as to the posture of the

Minister; but they seem to emphasize standing as the proper attitude for consecrating, and the direction to "take the Paten into his hands" seems, though not very decidedly, to favour elevation of what is consecrated—a custom which comes down to us from primitive Liturgies, and which is not unimportant as a simple and forcible illustration of the Church's great act in offering and presenting the Eucharistic Sacrifice to the FATHER of all. It is like the flame of the burnt-offering ascending, and pointing heavenwards. Probably the last sentence of Article xxviii. was conceived in a sense hostile to elevation, yet only as elevation might be practised at an out-door procession, when the reserved Host appeared as "lifted up" to be "worshipped." It is quite a mistake to suppose any such intention when the elevation takes place at the Altar after consecration. If such there were, the Celebrant would not face east, i.e., Godward, but west, i.e., towards the worshippers, that they might adore what was held up before their eyes.

The wisdom of our forefathers left such practices as crossing and genuflection to the pious instincts of priest and people, who might use them or not at their discretion. But "let all your things be done with charity," and let no man be made an offender for a word, or a gesture. "De minimis non curat lex," is a good maxim to be applied to the minutiæ of ritual, as to many other matters both secular and religious.

THE COMMUNION; CHRIST INVITING TO THE FEAST; BENEFITS OF RECEIVING. Before the people's Communion they were wont to sing in primitive times, "O taste and see how gracious the LORD is." And to a large extent all who taste with their lips may also see and perceive. Some part of the teaching here is comparatively easy; and as so often happens, what is easiest is also most divinely beautiful.

This is that "Table prepared in the wilderness" for pilgrims to the Heavenly Country. Hungry and thirsty, their soul faints in them; and the answer of JESUS to their cry is, Come unto Me and I will refresh you; I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst. This is the celestial Manna, the true Bread from Heaven which the FATHER giveth, the Feast of reconciliation for the returning prodigal, the Great Supper to which many are bidden and for which He would have the house filled, though with poor and maimed, halt and blind, homeless and friendless. This is that Angels' Food, in the strength of which a man may go even to the Mount of GOD. And the Tree of life; for "he that eateth of this Bread shall live for ever." And the hour of Communion has been called a foretaste of the joys of Heaven.

What is it we do, in this part of the service? The Sacrifice has been offered and presented, in the very act of Consecration. In that, people and priest follow the great Sacerdotal Act of CHRIST Himself, begun in His Passion, continued unto the end in Heaven. But now we do nothing but *receive*. And to receive Him is far higher and greater than to commemorate. For we receive Him, "that He may dwell in us, our spirit united with His Spirit, our bodies hallowed by His Presence; we ourselves made members of His Body, His Flesh, His Bones." (Pusey.)

CHRIST dwells in us in a twofold way, spiritually and sacramentally. By His Spirit, He makes us the Temples of GOD. By His Body and Blood, He is to our bodies a source of life, incorruption, and immortality. "I will raise him (that eateth My Flesh, &c.) up at the Last Day." In this Sacrament especially, He is the "SAVIOUR of the body."

In the 6th chapter of S. John we are led by degrees up to the highest doctrine of Communion. First, we are

taught that CHRIST gives us the true Bread from heaven, that we may never hunger. This Bread, like the manna in the wilderness, strengthens and sustains us on our way to our true Country and Home. As the manna ceased not until GOD'S ancient people had entered Canaan, and ate of the fruits of the land, so the Bread of life must be our sustenance to the very end of our pilgrimage, and our Viaticum ere we cross the Jordan of death. Through their obedience in gathering and partaking of the manna, Israel acquired a preternatural vigour and elasticity of frame, (see Deut. viii. 3, 4;) all which, and much more, is fulfilled spiritually in this the antitype.

But now we rise higher. Our LORD proceeds to announce *Himself* as the living Bread which came down from heaven, and declares that not merely health, but spiritual life itself depends upon eating this Bread, His Flesh, and drinking this (Wine), His Blood. To do so is to have eternal life, and a joyful resurrection at the last day; this, indeed, being a consequence of the further teaching, that the effect of Communion is a mutual indwelling of CHRIST and the faithful soul, so that CHRIST, living for ever, the soul that abides in Him must expect the same glorious future. Nor does the Ascension of CHRIST into heaven hinder the accomplishment of this. For the union is spiritual, not carnal, and the words that He speaks are spirit and life. We abide then in Him as the branch abides in the vine, that we may be fruitful for GOD and for the souls of others; but the means by which our life reposes, germinates, and fructifies in His life, is Sacramental Communion, with faith and love accompanying. We should lay great stress on this in our teaching.

Pusey says, "JESUS comes to the souls and bodies of those who long for Him, ... not as a stranger, a 'wayfaring man that turneth aside to tarry for a night,' (but) to abide with them who say to Him, 'LORD, abide with me.'

The special Eucharistic Presence departs after a time, but only for us, if we will, anew to receive it. JESUS abides in the soul, to dwell therein more, as it allows itself to be enlarged by Him to receive Him. Each devout Communion will be fresh life and light and fire of love; each will be fresh power to love Him, and to contain His love."

There seems to be a special connection between Communion and the grace of final perseverance. S. Chrysostom, commenting on "the Communion of the Body of CHRIST," (1 Cor. x. 16,) asks, Why did He not say partaking, *μετοχή*? Because He meant more, conjunction, *συνάφεια*. We communicate, not by partaking only, but by being united. For as that Body is united to CHRIST, so are we united to Him by this Bread.

In 1 Cor. Hom. xxiv.

Communion however must be *frequent*, if we are to persevere. Canon T. T. Carter says, "a Sacramental Presence of GOD implies an infinite condescension, a merciful accommodation of Himself to circumstances of infirmity, and the humiliations of our fallen state. . . . . There is in us the wonderful power of a willing correspondence with GOD, . . . an intelligent choice, a loving surrender of self, a ceaseless co-operation with Him:" but it is only by repeated access to our LORD in the Blessed Sacrament that our wills can thus be conformed to His. Here is no union of "two whole and perfect natures," but fallen man in his weakness coming to be lifted up gradually, and restored to the likeness of GOD in which he was at first constituted. And the thought most common with devout writers is always of the unspeakable difference between the Giver, Who is also the Gift, and the receiver. Take the well-known prayer of S. Thomas Aquinas:—Almighty and everlasting GOD, behold I approach the Sacrament of Thine Only-begotten SON, our LORD JESUS CHRIST. As one sick, I come to the Physician of life; as unclean, to the Fountain of mercy; as blind, to the Light of eternal splendour;

as needy, to the LORD of Heaven and earth; as naked, to the King of glory; a lost sheep, to the Good Shepherd; desolate, to the kind Comforter; miserable, to the Compassionate; sinful, to the Justifier, &c.

Hence the rule of frequent Communion in our Prayer Book. No other part of the Catholic Church ventures on so high a standard for the laity, as ours does. The Roman Church requires Communion but once a year of all the faithful; with us, the lowest rule is "three times a year, of which Easter shall be one." Then we enjoin weekly Communion for the Clergy, whether officiating or otherwise; and indeed go much farther than that, both as regards clerical and lay practice. For there can be no doubt that the appointment of special Collects, &c., for so many holy-days, and of proper Prefaces for daily use during the Octaves of great Festivals, signifies our Church's intention that there should be, not Celebrations merely, but Communions on all those days—Celebrations without communicants being neither contemplated nor commended. (Although it must be obvious that the Rubric requiring "three at the least" was framed for a condition of things such as existed at the Reformation, when communicants were commonly lacking even at the greater Feasts; not for times like our own, when the only doubt is whether some persons may not communicate too often, if, in these days of abundant privileges, they seize every opportunity on week-days as well as Sundays.) However, to carry out what is intended to be our Prayer Book's *minimum*, there must be rather more than a hundred Celebrations, with Communion, in every year. So that, although a wise pastor will probably suggest to his communicants that they should receive by turns, and not (except on great Festivals) all together, frequent Communion is still seen clearly to be our Church's rule.

As to daily Celebration, this is thought to have been the primitive practice, (Acts ii. 46;) and the daily Sacrifice in

the Temple should be reckoned as an argument in its favour. Malachi i. 11, might also be adduced in support, if we could be sure that "from the rising of the sun even unto the going down of the same" was spoken with reference to *time*, and not *space*, as it more probably is. The Manna, too, fell daily round the Camp of Israel. But no argument is really needed to justify a thing so essential as the daily pleading of the all-sufficient Sacrifice.

As to daily Communion, Bishop Cosin was inclined to approve it; who cites S. Cyprian, S. Ambrose, and S. Augustine, so understanding the *quotidianus panis* of the LORD'S Prayer, and urging "Sic vive ut quotidie merearis accipere." The same view was taken by Fénélon, a little later; but against him we find Massillon, declaring that there may be such a thing as confusing the Church on earth with that in Heaven;—"The citizens of the Heavenly Jerusalem may eat and drink at CHRIST'S Table: to them, overcoming, He will give to eat of the Tree of Life: . . . but in the Church Militant the Bread of Life is given to support us in fighting, and it must go with a mortified life. . . . If we partake thoughtlessly, we are like the Jews exulting when the Ark was brought into the battle." The sentence of S. Jerome on this practice—*nec reprehendo nec probo*—is what most thoughtful persons will be content to concur in.

On assisting without communicating, Mr. Carter says, "To be near our LORD, even though we do not actually receive Him, cannot but be fraught with blessing. We can hardly but be aroused to quickened faith and tenderer love, as we pray before the consecrated signs of His Presence. There too we may prepare ourselves for the next reception of our LORD. There is for all, in such attendance, the opportunity of adoring our LORD, in itself the profoundest peace. To unite ourselves with the host of the blessed . . . this is even now to be in Heaven."

The act of Communion is not necessary for the Oblation, except as regards the Celebrant himself. We saw that S. Luke gives the account of the institution *without* the words which enjoin eating and drinking.

And yet all should *aim* at the most frequent Communion that may be had. Some of the Fathers loved to dwell on the *protection* afforded to a soul by its Sacramental union with CHRIST. S. Chrysostom speaks of the devils flying far from the Christian, in whom they recognize the Body Which was crucified. And S. Cyprian tells how martyrs went to their last conflict "fortified with the protection of the Body and Blood of CHRIST." And if we hear, on one hand, that the Gift in Holy Communion is unspeakable—that "profunda sunt mysteria nimis, et sacro tecta velamine;" on the other, "The Holy Eucharist is the salve of immortality and the sovereign preservative against Death; a deifical Communion, the sweet dainties of our SAVIOUR, the pledge of eternal health, the defence of faith, the hope of the Resurrection, the food of immortality, the healthful grace, and the conservatory to everlasting life." (Book of Homilies.) But more beautiful, in the reverence of its conciseness, is the Antiphon, "O Sacrum Convivium, in quo Christus sumitur: recolitur memoria Passionis Ejus: mens impletur gratiâ; et futuræ gloriæ nobis pignus datur. Alleluia." Those were sad days, truly, in which the "hearing of Mass" could be thought to satisfy souls, for whom a Heavenly Banquet had been prepared by an all-generous Divine Host.

THE DISPOSITIONS AND PREPARATION. In the Blessed Sacrament, says Faber, is our own JESUS: Who loved the poor, wept over Lazarus, consorted with sinners, comforted the sad, still feels more anxious to save us than we to be saved. . . . Our beloved Brother! let us pour out our hearts before Him, and beg Him to . . . make us love Him more and more.

Good dispositions are such as these :—The desire to be healed, the desire to be near Him ; ("Abide with us," &c.) the desire to become His disciples indeed, (as He said, "I will keep the Passover with My disciples ;") and, above all, hunger for the Sacred Feast, like that of the five thousand in the wilderness. *Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.* From the New Testament we may gather that our SAVIOUR will by no means cast out the hungering penitent, (e.g. the prodigal son invited to a feast on his return ;) that He has a special welcome for those who are poor and despised in their own eyes (e.g. the parable of the Great Supper ;) but that He requires the wedding-garment of faith, charity, and a pure heart (e.g. the parable of the Marriage of the King's Son ;) and that it is, alas! possible for all who come to *appear* "clean," without being so indeed (S. John xiii. 10, 11). Preparation, then, is to be made by diligent self-examination, as S. Paul teaches in 1 Cor. xi. There must also be thankfulness for all GOD'S mercies in CHRIST (Ps. cxvi. 12, 13 ;) a lively faith in the same, lest we be like the crowd pressing upon our LORD, but deriving no virtue from His touch ; and charity towards all men, (S. Matt. v. 23, 24 ; xviii. 15, &c.) It is also a time for bringing special resolutions and special intercessions before the Throne of Grace ; thus renewing that "covenant with Sacrifice" which He would have us keep up, from our side, by the continual offering of our spirits, souls, and bodies, in divers ways as the HOLY SPIRIT may direct, with all holy gladness.

The peril of receiving while in a state of impenitence is taught in our Prayer Book by the example of Judas Iscariot, into whom the devil entered ; and we are warned that such profane persons eat and drink judgment to themselves, not discerning the LORD'S Body. That the impenitent do receive the LORD'S Body in Communion, is most certain. For although our Article xxix. might seem to quote S.

Augustine in an opposite sense, we must remember that S. Augustine's meaning can only be inferred by comparison with his teaching elsewhere, and that he says, for instance, "That was *no less* the Body and Blood of the LORD to those to whom the Apostle said, 'He that eateth and drinketh unworthily,'" &c.; and again, "Peter received unto life, Judas unto death. The wicked eat not so *as to dwell in Christ* and He in them;" but of course, he means, they eat His Body nevertheless. And in his 27th Homily on S. John, he says, We eat not the Flesh and Blood of CHRIST only in the Sacrament, *which thing do also many evil men*, &c. So that S. Augustine is clearly on the side of believing the guilt of these men by no means confined to an irreverent handling of the outward sign.

See Forbes on the Articles, 583—592.

The passage in question, however, (1 Cor. xi. 29,) needs to be considered very charitably and carefully. We must take "unworthily" to mean—not "with imperfect faith or charity," but "in a state of determined and obstinate impenitence;" and "damnation" to mean that secret judgment of GOD, which pronounces a sacrilegious communicant guilty of mortal sin; to be forgiven on sincere repentance, though otherwise tending to an eternal separation from Him. Possibly a misunderstanding of the former part of this verse may have led to the reluctance which has been felt in accepting the plain and natural sense of the latter part. 'Eternal reprobation for one careless Communion? Rather than believe so, we would maintain that the Body of CHRIST is not received by the careless at all.' But this controversy might well have been spared. Eternal loss is not threatened to the "unworthy eater," except inasmuch as by *any* deadly sin salvation is imperilled; and there is consequently no excuse whatever for cavilling at the truth that CHRIST'S Presence in the elements depends on the consecration, and not on the personal merits or demerits of the communicant. "What," asks one, "is

the condition of those who come unworthily? Does not GOD hold out to them His gifts? Yes, surely; for He is present to act according to *His* covenant, whether the receiver fulfil his part or not."

Let us merely add one caution. All deadly sins may perhaps be regarded as alike in their consequences; and yet we are warned by the case of Judas, not merely in the thirteenth, but also in the sixth chapter of S. John, to lay most deeply to heart the "great peril of unworthy receiving," or profane handling. That ought no doubt to be considered as a sin of exceptional gravity. There must be such a generous self-abandonment in the love which trusts itself thus utterly to our keeping, that any dishonour offered to Him at that time is like the stab of a traitor.

This brings us to the end of our subject in its most important aspects. A little only remains to be said with regard to one or two matters of observance.

THE CUSTOM OF EARLY AND FASTING RECEPTION. The modern practice of evening Communion has no authority to recommend it. We have seen already that, if the original institution took place in the evening, there were special reasons for this in connection with the Passover and the Crucifixion. But for us, when in search of precedents, nothing earlier than the Day of Pentecost can have weight, because whatever our LORD may have been pleased to do before in His own Person, it was *then* first the HOLY SPIRIT came from Him to found, to form, and to direct the Church. Now although it appears probable that the custom may have been at first to "break the Bread" in the evening, in conjunction with the ἀγάπη, or common meal of the Christians, yet we know that at one place, at least, where this custom certainly had obtained, grave disorders ensued. S. Paul found himself obliged to rebuke the Corinthians sharply, and to hint, not obscurely, his intention to intro-

duce radical changes in the practices which had proved so mischievous. (1 Cor. xi. 34.) And accordingly a few years later, when the Apostle was at Troas, he seems (Acts xx. 11) to have made a point of breaking the Bread *before* tasting other food. There were in fact other reasons for discontinuing the evening Celebration besides the irreverence. The change to the morning seems to have been made to harmonize with that leading primitive notion that the doctrine of the *Resurrection* of the LORD JESUS must be set in the forefront of Christian teaching. Thus S. Cyprian writes, "It behoved CHRIST to offer about the evening of the day, that the very hour of sacrifice might show the setting and the evening of the world, as it is written in Exodus, ('they) shall kill it in the evening :' . . . . But we celebrate the LORD's Resurrection in the morning." Moreover, when the custom of devout souls from the beginning had been like David's, "Early in the morning will I direct my prayer unto Thee, and will look up,"—when Abraham, and Moses, and Samuel, and our Blessed LORD Himself had been wont to mark the first hour of the day as peculiarly sacred—was it not natural and right that this most sacred hour should be secured and set apart for the Church's Holy Eucharist? Thus the practice of early Communion was established and became universal. S. Augustine says, that if our LORD had intended that the Sacrament should always be partaken of after food, no one, he thinks, would have departed from that practice. But it was not so. "The SAVIOUR did not prescribe the order, reserving this to be done by the Apostles." The Fathers then without hesitation trace the fixing of the morning hour for the Mysteries back to the Apostles. And because it was early, it was *fasting*. (See Acts xiii. 2.) For that, there was another reason too. To quote S. Augustine again—"For the honour of so great a Sacrament, the Body of the LORD should enter the mouth of a Christian before all

other food." Anyhow, these two things (early and fasting) are often mentioned together. Tertullian asks the Christian wife of a heathen husband, "Will not thy husband know when thou risest even in the night to pray? and what thou tastest is secret before all food?" And again he mentions how "Eucharistiæ Sacramentum . . . . etiam antelucanis cœtibus . . . . sumimus." And as early as about A.D. 104, Pliny the Younger wrote to the Emperor Trajan to the effect that the Christians were used to assemble on a regular day before daybreak, and . . . bind themselves by a Sacrament, &c. Altogether it may be said that ancient testimony to this practice is as clear and convincing as could be desired. How far fasting Communion is of obligation to us Anglicans of the present day may be an open question. The first two English reformed Prayer Books seem to expect it to be observed, but our later rubrics and Canons are silent on the subject. In the Roman Church it is required, except when one is dying; though S. Thomas goes a little further—"Ab hâc generali regulâ excipiuntur infirmi, qui statim communicandi sunt, etiam post cibum, si de eorum periculo dubitatur." Perhaps the right view is that, *in foro conscientiæ*, we are bound to come fasting. For fasting is at all events, as Jeremy Taylor says, "a catholic custom, and derived from great antiquity;" and such customs are not to be disregarded lightly. Yet possibly here is one of the cases in which a priest may more lawfully constrain his own practice than another's. It can hardly be right to pronounce theirs a mortal sin who allow themselves liberty in a matter, not of doctrine, but of discipline long disused among us.

Summa, III. Quæst. lxxx. Art. 8.

The Communion of the Sick. Reservation of the Eucharist for the sick has been practised from very early times: S. Justin Martyr, about A.D. 140, says that after celebration the Eucharistic elements were sent by the hands

of the Deacons to those not present. And in times of persecution, S. Basil mentions that the faithful were constrained to carry home that "same Thing, which they received in Church at the hands of the Priest." Why should not this be done still, for the sick at least? So far as Article xxviii. is concerned, Keble thinks the intention need only be to provide that reservation, and certain other ceremonies, specified, may be omitted "without breaking our LORD's enactment touching the Eucharist." Whatever we may think of this explanation, it must be abundantly clear that the article is not framed with a view to the sick, but apparently in disapproval of the Western late-mediæval custom of carrying about the reserved Sacrament in solemn procession, as on Corpus Christi Day. Again, however, it is difficult to see how the Rubric, that "if any remain of that which was consecrated, it shall not be carried out of the Church," can fail to be understood as a distinct prohibition of reservation, for any purpose whatsoever. And yet the difficulty of going through the whole Office for Communion of the Sick with persons *in extremis* may sometimes be so insuperable, as almost—if not quite—to justify disobedience to the letter even of a Rubric, which, like the Article, was probably designed rather to prevent superstition, or irreverent handling of the consecrated elements by profane persons. A possible alternative is to convey the Sacrament to the sick room not after but *during* the continuance of the public service in Church. If that cannot be, we are reduced to instructing the dying to make an act of spiritual Communion, as advised in one of the Rubrics after the Office for the Sick.

It should be noted that a Canon of the Council of Nicæa (A.D. 325) enacted, "If any be passing out of this world, let him by no means be deprived of his last most necessary Viaticum," (*ἐφόδιον*;) and that the first English Prayer Book (A.D. 1549) contained the following provision:—

"Then shall the Priest reserve so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him."

The Sacrament is "most necessary" for the dying, both because they may "fall from GOD" at their last hour, through pains of death or malice of Satan, for which they need the all-powerful intercession of the Church in CHRIST her LORD; and because their extreme weakness of body and soul, as dissolution approaches, requires to be fortified with the heavenly Food. Prayers by the bedside are good: but the visit of the Prince of Peace is better far. After that, *Nunc dimittis* follows most sweetly and naturally.

UNION OF MEMBERS IN THE BODY THROUGH HOLY COMMUNION. One last reflection remains to be made; and it is most important.

We have viewed the Blessed Sacrament in its relation to individual souls. It is their new and living way by which they come to the FATHER through CHRIST, pleading the never-to-be-forgotten propitiation consummated on the Cross; for the expression of their thankfulness, for their pardon, their comfort, their growth in holiness. It is their Food of immortality, whereby they are united to their LORD, dwelling in Him and abiding in Him, up to the final victory over death, and the entrance into glory. But the Blessed Sacrament is also to be considered together with *the destiny of the Church at large*, and the forming of the Communion of Saints. It is by this that all the building, fitly framed together, groweth unto an holy temple in the LORD. By this the mystical Body of CHRIST is fashioned like unto His glorious natural Body, in a maturity of health, soundness, and beauty. By this is attained that perfection of symmetry, when limbs and features are settled to express sweet obedience to one mind and will. By this the curse of Babel is removed, and the strife of tongues is heard no

more. The faithful attain to the unity of the life of GOD : "there is one Body and one Spirit, even as they are called in one hope of their calling : one LORD, one faith, . . one GOD and FATHER of all, Who is above all, and through all, and in them all." O mystery unspeakable ! yet in part fulfilled already, by the Sacramental embrace of infinite Love. And how will it be in glory? At the Second Advent, when each and all, quickened into new and wondrous being by the powers of the world to come, mount up like eagles to meet their LORD in the air, though individual character is not lost, yet, through the continual Sacramental feeding upon CHRIST, they will have become so permeated with the energies of His love, that the many will be as one, and the whole assembly and Church of the first-born will be described by one name—they will be THE BRIDE OF THE LAMB. By that title we are given to understand the ultimate expression of the SAVIOUR'S love for the world He has saved. We saw it before when speaking generally of the Church. We see it again now when we consider the place which Sacraments hold in the great scheme whereby the elect are perfected. To our Communions we are to look as the means, particularly, by which He Who died for us has willed that we, in our corporate capacity, "may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of CHRIST, which passeth knowledge, that we might be filled with all the fulness of GOD." "For the mountains shall depart, and the hills be removed ; but My kindness shall not depart from thee, neither shall the Covenant of My Peace be removed, saith the LORD that hath mercy on thee." Thus each Eucharistic Feast of the Church Militant here is a foretaste of that greater Feast, which shall be accomplished when He, Who once in sorrow ate the Passover with His disciples at Jerusalem, shall drink the new wine with His redeemed in His FATHER'S kingdom. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as

the voice of mighty thunderings, saying, Alleluia, for the LORD GOD Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him : for the marriage of the Lamb is come, and His wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of Saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of GOD."

Authorities consulted.

S. Chrysostom, De Sacerdotio, Book III.
S. Chrysostom, Commentary on S. Matthew's Gospel.
S. Chrysostom, Commentary on the Hebrews, &c.
S. Ambrose on Psalm 38 (quoted by Pusey).
S. Augustine : Homilies on S. John's Gospel, &c.
S. Thomas : Summa Theol. III., 78, &c.
Pusey's Sermon, 1853.
Pusey's Eirenicon.
Newman's Tract 90.
Keble on Eucharistical Adoration.
Forbes' Defence. 1860.
Forbes on Articles xxviii.—xxxi.
Döllinger's First Age of the Church.
Neale's Ancient Liturgies.
Neale's Catechetical Notes.
Neale's Sermons on the Psalms.
Andrewes' Prayers.
Andrewes' Sermons.
Cosin's Works, vol. v.
Jeremy Taylor's Worthy Communicant.
Thorndike's Works, vol. iv., Part I.
John Johnson's Unbloody Sacrifice.
A. Knox's Remains, vol. ii.
Willis' Sacrificial Aspect of the Eucharist.
Sadler's One Offering.
Carter's Spiritual Instructions on the Eucharist.
Carter's Doctrine of the Priesthood.
Freeman's Principles of Divine Service.
Wordsworth's Commentary on Heb. ix.
Saravia on the Holy Eucharist.
Hooker, Book V.
Edersheim's JESUS the Messiah.
Blunt's Annotated Prayer Book.
Breviarium Romanum.
Schneider's Manuale Sacerdotum.
Book of Homilies.
Liddon on Evening Communions.
Hall on Fasting Reception.
Bodington on Wines of the Bible.
Fénélon's Letters to Men.
Massillon's Works, vol. iii. (Sermon on Communion.)
Isaac Williams' Holy Week.
Maclear's Evidential Value of the Eucharist.
Shipley's Lyra Eucharistica.
Cobb's Kiss of Peace.

Chapter VIII.

PENITENCE.

Its Place after Baptism. The great subject of Penitence has been anticipated in some measure by what was said in the section on Baptism. "I acknowledge one Baptism for the remission of sins." Penitence can only supply what is lacking to those already baptized. This want was scarcely recognized at first. What the primitive Church ever looked to, when engaged in training converts from heathenism, was the cleansing of the soul "per lavacrum." Beyond that they could hardly think of forgiveness. It was always hoped that "innocency" would be preserved from the Font onwards, and if any feared for themselves, their inclination would be to defer their Baptism, even sometimes till the last sickness, rather than build hopes upon a second extension of pardon to falls occurring after the grace of regeneration. That grace was, and is, believed to have a completeness peculiar to itself. "In the laver all sins are drowned." All disappear, whether original or actual, and instead, justification and sanctification are imparted by the Spirit Who incorporates us into Christ.

For missionaries, too, in our own day, Baptism is apt to wear an aspect of finality. This may be the case even in home missions; but much more in foreign, because of the slow and cautious steps by which converts are conducted to the door or entrance-gate of the Catholic Church. To those engaged in this task, Baptism is not merely the initiation, but is viewed from afar as a consummation, and almost the goal of their efforts. Once arrived at that, they seem to have reached the haven where they would be. For, after

all that must have gone before—the solemn renunciation of heathen superstitions, the months or years of discipleship, the manifold tests and trials of sincerity undergone—can it be that any future crisis will be so serious as those? Is it possible that they will still fall away? At all events, these souls are safe for the present. And so, thankfully commending our newly-baptized ones to the care of the Good Shepherd, we go in quest of other wanderers of His, trying not to feel anxious for what may happen meanwhile within the walls of the Fold, which looks so secure and so peaceful.

Sin after Baptism. Yet post-baptismal sin is a fact, and alas!—except for infants dying "with the dew upon their brow"—an universal experience. There remains in the regenerate what some have called *fomes peccati*, others (e. g. the writers of our Article ix.), prefer to describe by S. Paul's *φρόνημα τῆς σαρκός*. Unless constantly resisted, this carnal instinct will be a daily incentive to disobeying the Divine law. "A man is . . . drawn away of his own lust, and enticed," says S. James. And thus, through sorrowful conviction of its necessity, the Church has instituted a penitential discipline, such as was little thought of in the first glow of apostolical zeal and charity. How to show mercy to the fallen has become her constant employment and Divine accomplishment, demanded by the changed condition of the times.

The theology of penitence is one of the later developments. It has been a common-place observation with Christian antiquarians, that the Roman Catacombs, while abounding in emblems unmistakeably Christian, contain little either of painting or inscription to commemorate the Sacred Passion. And the reason is not far to seek. In the Roman Catacombs worshipped men who might be called on the morrow to shed their blood for Christ; but, that Christ's own atoning Death should be needed first for their souls' health

and peace was a less familiar thought. They were too much identified with Him for that. They were cross-bearers, after, and with, their beloved Master; and of Himself they thought as beyond the reach of pain, awaiting them in rest and joy unspeakable. Now, the sword and rack have few terrors even for missionaries. But when we turn to CHRIST, teachers or disciples, priests or people, we turn to Him as the Man of sorrows; we desire that He would show us His wounds, we pray that He would wash us in His most precious Blood. To us He is no longer the Good Shepherd in the green fields of Paradise, but the Crucified, suffering in darkness without the gate; and the cry which goes up is not the martyr's "Receive my spirit," but the penitent's "LORD, remember me!"

FORGIVENESS OF SINS BEFORE THE GOSPEL. But in truth the brighter view of life was not likely to be maintained much longer than the lifetime of those who had been actual witnesses of the Resurrection. It was congenial only to those in whose memory the very features of a sinless Master, and the tones of His Voice, were abiding continually. To us now it sounds like a tradition of Tabor, of the Mount of the Ascension, or of the upper room where the Comforter first descended in light and in love. Whereas, to abandon the perfect ideal was only to go back to what had been the universal conviction of the human race, through the long ages before CHRIST came. Had then He, Who overcame death, removed also that "sting of death" which is sin, so utterly and immediately, that His elect might believe themselves already, at each recurrence of temptation, more than conquerors through Him Who loved them? Or must there be still as hitherto, a long inward struggle, and in most cases repeated yielding to evil influences, before the final victory could be secured? Undoubtedly a new power had come to the soul through CHRIST'S Resurrection; but must

it not still be exercised in weakness, and fear, and much trembling?

Now it is evident that, in all this question of sin and the conflict therewith, we are not treated as occupying entirely distinct ground from them of old time. For our truest and worthiest expressions of sorrow we are still sent back to David's *Miserere*. The tone of the Epistle to the Hebrews is as if we still needed, and had been mercifully granted, an enduring Priesthood, to succour, to plead, to propitiate on our behalf. If the old sin-offerings have been done away, we still are suppliants for mercy, though we may "come boldly" to implore it. And when our sins have been forgiven, we still turn to the 103rd psalm to teach how children should thank their all-pitying FATHER. So it is well to begin to study our present subject by such light as the Old Testament affords. We shall see afterwards to what extent penitents have profited by the coming of CHRIST, and how far we here enjoy a new revelation of "grace and truth" under the Gospel.

First, then, GOD had proclaimed Himself to Moses a GOD Who keepeth mercy for thousands, and forgiveth iniquity and transgression and sin. And by the trespass-offering under the law, with confession, a reconciliation and atonement was made for those who had broken the Covenant. Then the offerer, placing his hands between the horns of the sheep or goat, "with all his might and force," showed his determination to put away the sin confessed. It was a mode of penitence which often carried with it genuine conversion, though induced generally it is true by fear of the Divine displeasure, either threatened or actually experienced in chastisement. Fear, indeed, as we see through the whole course of ancient history, had a far more cogent influence with offenders than now; and even David required this to humble him at first, though afterwards he became, as we know, the pattern to all ages of a beautiful and tender contrition. But we are not concerned so much at present with

the motive. The point is that, whether by fear or by love, they obtained forgiveness. Psalmists and Prophets alike insist on GOD'S willingness to spare the sinner, and to be gracious to the people whom He regarded as His firstborn. Nor was the Divine mercy restricted to those under the covenant; outside the Jewish fold, it embraced the Ninevites who repented. GOD'S decrees have ever been the same;—"The soul that sinneth, it shall die." "But when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

AND UNDER THE GOSPEL. Under the Gospel, however, the way of repentance has been made more plain, the hearts of sinners more powerfully touched with the grace of conversion, and the forgiveness of sins brought nearer, and made to abound in promise for the future. It has been said that a new kind of sorrow has become possible since the Crucifixion. It is the sorrow of compunction; when souls gaze by faith upon their LORD Whom they have pierced, by sins done against His love Who died for them. One sees that this could not be until the Divine Word, by becoming incarnate, had taken unto Him a Body prepared for pain and suffering. But if GOD has come near that He may suffer, He has also come near to assure us of pardon. If we cannot actually hear Him say, "Thy sins be forgiven thee, go in peace," we know that He has commissioned a ministry to speak so in His Name. The precious Blood once poured forth on Calvary has thus become a "fountain opened for sin and for uncleanness," wherein each spiritual leper may "wash and be clean;" and again, in those saving wounds are contained renewal of life and ghostly strength, and the hope of a stainless purity hereafter. When CHRIST was lifted up on the Cross, He seemed an outcast whom earth itself refused to harbour; but in reality His dying in the air had the same

meaning as when He shall return to meet His own in the air —it showed Him the Mediator between God and Man, the reconciler of earth with Heaven. "I, if I be lifted up from the earth, will draw all men unto Me." "I am come that they might have life, and . . . more abundantly." Those precious sayings have "shed their radiance over the world of sin," and made the practice of penitence to shine as with rainbow hues from the Throne of Mercy on high. Sorrow is a deeper, and forgiveness a richer thing by far, since Christ came to die, and to plead, and to absolve.

History of Penitential Discipline in the Church. Thus much having been first set forth as to the teachings of Law and Gospel, we may proceed to the history of penitential discipline in the Church. This is not quite so generally known in our own day as it deserves to be. Traces of something of the kind may indeed be found in the New Testament, as for instance in S. Matt. xviii. 15—19, Gal. vi. 1, 1 Tim. i. 20, and in the often quoted instance of the incestuous Corinthian, (1 Cor. v., 2 Cor. ii.) But whether all these refer to sins committed before, or after Baptism, we cannot be certain.

However, it appears that the settling of disputes among the faithful was in early times the province of Bishops; Christians were generally forbidden to go before a civil judge; (see the strong words in 1 Cor. vi.) One and the same court sufficed for the judging of notorious crimes, and of matters known to the Bishop by secret confession. Penances were fixed according to the gravity of the offence, and with no distinction of private and public; if a man confessed privately, he expected the same censure as if he had been publicly convicted. This was the customary discipline down to the twelfth century,[1] when the penitential

[1] Three eras may perhaps be specified in the ecclesiastical treatment of post-baptismal sin;—(1) The Decian persecution, A.D. 250; (2) The Pontificate of Innocent III., A.D. 1198—1216, and Lateran Council,

court (*forum internum*) began to be separated in procedure from the judicial (*forum externum.*) Confessions were originally heard by Bishops, either alone or with presbyters; S. Ignatius speaks of the penitent coming to the Bishop's Council, (συνέδριον τοῦ ἐπισκόπου.) But from the Decian persecution onwards, confessors were appointed from among the clergy to act independently of the Bishop, only referring to him in difficult cases. The seal of confession seems to have been observed from the first, although the Bishop might be acting with his council, and the matter of confession a notorious crime; thus no danger was incurred of punishment in civil courts resulting from acknowledgment made in the other. The ecclesiastical penance enjoined would be open, but not the cause why it was imposed. For other reasons, however, and especially for the avoiding of scandal, private confession was by degrees substituted for the more public kind. The regular time was Ash Wednesday. The place was a public part of the church, and generally in front of the altar. Sins were divided into three classes, the crimes of murder, idolatry, and adultery, being placed apart from all the rest; then followed sins which were mortal, and lastly those called venial. S. Augustine illustrates the first of these from 1 Cor. v. 4, 5; the second from S. Matthew xviii. 15; while of the third he says, "If there were not, lastly, some offences without which life itself could not go on, He would not have left us a daily remedy in that prayer wherein He hath taught us to say, 'Forgive us our trespasses,'" &c. According to this classification was the allotment of penances. In early times those undergoing punishment were divided into four grades, viz. mourners, hearers, prostrates, and those who stood. Persons who had been put to open penance during Lent, and driven from the

1215; (3) The Reformation. They coincide with (1) the appointment of Confessors or Penitentiaries; (2) Confession made compulsory; (3) the practice left to every man's conscience to adopt or to reject.

congregation with the words "In the sweat of thy face thou shalt eat bread," were commonly restored on Maundy Thursday, in time for the Easter Communion. In mediæval times penances were often enforced not only by ecclesiastical censure, but by the civil power. The Lateran Council enacted that all the faithful should resort to sacramental confession once a year at the least. This was when the idea of absolution as *spiritualis medicina* had obtained. In earlier times it had been regarded as a grace hardly to be won, and seldom to be repeated. It was *secunda post naufragium tabula:* and most of his contemporaries would agree with Tertullian in his rigorous maxim—"Semel tantum, vel raro, in gravioribus criminibus, pœnitentiæ conceditur locus." Yet then, far more than now, alas! were men moved by the charitable principle of making the individual's welfare the business of the whole body of the faithful. "Among brethren and fellow-servants," says Tertullian, "with whom there is one hope, one fear, one joy, one sorrow, one suffering," there can be no danger in confessing. That crippling fear of the contempt even of brother communicants, which has deterred so many in these latter times from coming to the tribunal of mercy, was little known of old. The punishment, says S. Paul, was inflicted of many; "So that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." One hardly sees why the same should not be still. Rude, untaught characters, such as missionaries are brought in contact with, have usually less shame than the educated in "showing their deeds" openly before their brethren. Hence both the priest's task in comforting them becomes easier, and those neighbours who have listened to the avowal will not be likely to harbour a grudge for long against such simple-minded culprits. Anything like the primitive charity and

De Pœnit. c. 10.

pity we must scarcely expect for the present. Few will consider themselves bound in conscience to keep the seal of secresy inviolate. In fact, one of the gravest objections to receiving confessions from converts of this class is the almost certainty that what they have done will be talked of through a whole settlement. It is useless for the priest to respect his penitent's confidence; what *he* regards as sacred, may be "given to the dogs," as it were, by the reckless uncontrolled tongue of the penitent himself. Still, the case is not desperate. Reverence and holy fear will no doubt prevail in the end, though not without long patience and the greatest caution. Meanwhile, one can say thus much at least, that, except for the reason given, we surely might in our missions return, without scruple or doubtfulness, to the practice of S. Paul and the Corinthian Church.

Doctrine of Repentance. The time is now come for considering the doctrine of repentance at greater length. We have seen that this theology of penitence grew up by degrees, as the conviction was forced upon the Church more and more of its necessity; as men sorrowfully acknowledged the presence of tares among the wheat, and perceived that the road to Paradise would be travelled by very few innocent souls, while the majority could only hope to reach it as penitents. To Jesus alone must be the praise of having "done all things well:" for others, beginning late, it must generally suffice to have "done what they could." Scarcely any would be found workers in the vineyard from the first hour of the day; a considerable portion would have stood idle even to the eleventh. What, then, is the body of doctrine which has been elaborated through advancing years under the guidance of the Holy Ghost? How has the Forgiveness of Sins come in to repair the losses of the Communion of Saints?

Conviction of Sin. Let us suppose ourselves in the state of having fallen from Baptismal Grace. By wilful sin we have driven the Holy Spirit from those spirits of ours which He had made His habitation. Still, He is the one enlightener of souls; He is promised to all the baptized; and it is long before He ceases to plead and strive with us. Even towards the rebels with whom we have now cast in our lot, He has a task to discharge. He has to reprove (or convince) that world, so unbelieving and rebellious, of its sin. Coming to us through the intercession of Jesus, Who is Himself the Light, this Holy One lovingly opens our eyes to perceive the truth of our condition. Bringing His searching light to bear upon our hearts, He shows the sins that we have done, and exhibits them in their essential malice. Under such guidance, if accepted, we cannot but hate and renounce these evil deeds, for which we have so worthily deserved to be punished. But if we renounce them, there is mercy; and perfect reconciliation to our Heavenly Father must ensue. There can be no doubt, then, of the direction in which the Holy Spirit leads. "One only gift doth the penitent seek after, the Face of God; that He Who turned His Face away amid his sins, would show the light of His Countenance upon him, that he may be whole." (Pusey.)

Such will be ever the longing of a soul fully awakened to a sense of its need, and inspired by the hope which saves. Of course this cannot be so quite at first. There must be a season of trouble, and an hour of darkness and sad perplexity. The first thought which occurs is, rather, like the prodigal's in the far country—of bitter regret for the misery and desolation caused by one's own wilful disobedience and folly. Early advantages abused, later opportunities lost, confidence betrayed, respect forfeited, health perhaps impaired—these are the kind of recollections which form the "intolerable burden" of a conscience yet but half

aroused. There is no conscious turning to God for the present; only that sense of failure, and, possibly, disgrace, with bitter regret. Yet this sorrow, for all its selfishness, is due to Divine inspiration; and the sense of failure, however vague and indefinite, is a real step towards conviction of sin.

And it is certain to be followed by others. From the wide waste of the past we are taught gradually—and always by the same unerring preventing Guide—to single out the first sin of all; the first evil growth which disfigured the new baptismal paradise. After a short search it comes forth, giving its name as it were, with clear and distinct utterance, like a criminal surrendering himself to justice. For "years of forgetfulness of self and of God have not been able to blot it out from the memory." But it is an important discovery just now, because of after consequences. That sin has borne fruit a hundredfold; whether in childhood, or youth, or full age, almost all our sinfulness has been developed from that first germ. Then, too, on the other side, we see the type of holiness from which we have swerved and prevaricated; we remember that we were made in the Image of God. Will not He, Who made us for Himself, judge us for this long disobedience? Must we not expect the rebel's doom, terrible and insupportable because so certainly the "due reward of our deeds?"

This sadness of fear and expectation of punishment, whereby the spirit is buffeted and bruised, is a further influence from the Divine Monitor, and is commonly termed attrition. At such seasons is often sent a horror of the consequences of final impenitence. That hard heart, which had neither shame for what is disgraceful, nor fear of danger, which has been forgetful of the past, careless of the present, and without thought of the future, what can it now expect but Hell? For "the existence of Hell is by no arbitrary law—it is an intrinsic necessity of the perfection

of GOD, and of the wilful apostasy of man. If there be a GOD Who is holy, just, pure, and unchangeable, then, if man is impure, unjust, unholy, and false, and will not change by repentance; as light and darkness cannot exist together, GOD and that soul cannot unite in eternity." (Manning.)

SELF-EXAMINATION. But that horror passes. The bruised spirit is not to be utterly destroyed. "The Almighty maketh sore, and bindeth up; He woundeth, and His Hands make whole." "The corruption of our moral nature by the Fall is not a complete destruction; man is wounded, not killed; even though the condition of sinful humanity turned away from GOD, and powerless to convert itself, is described as 'death.' The higher powers created after the Image of GOD survive the Fall." And they are ready for use by the regenerate who have sinned after Baptism. There is use for the memory, the understanding, and the will. And first of the *memory*, in self-examination. Before, we remembered a *little*, because we were unhappy; now, we strive to remember *all*, because we see that we ought. Self-examination, however, is often spoken of in Scripture as more the HOLY SPIRIT'S work in us, than anything done by ourselves. "The righteous GOD trieth the very hearts and reins." *He* "comes to call our sin to remembrance." He walks with us as it were in the cool of the evening, and demands of our conscience, "Where art thou? What is this that thou hast done?" He fills up those long unexplored tracts of memory, and makes us to know the number of those transgressions and omissions, which yet are innumerable. After this, follows the province of the *understanding*. We judge of the gravity of sins—helped still by the Light within that never fails us—according to our freedom of action in the particular instance, and the measure of knowledge to which we had attained. The *will* has its

turn last. "You have been brought face to face with these sins; will you renounce them? You know the plague of your heart; will you be healed? You acknowledge that you have worshipped and served the creature more than the Creator; will you cast these idols into the fire, and love henceforth the LORD your GOD, and none other but Him?" So pleads the HOLY SPIRIT of GOD, Whom we have grieved so deeply since the day of our "sealing," yet Who is already restoring to us thus wonderfully the energies of His great *septenarium*, pouring His light and strength into our ruined natures. What shall we answer Him?

Sometimes the response is, "O GOD, my heart is ready;" and there is great joy, and alacrity, and decision. Sometimes, when "GOD the LORD hath showed His light" to the conscience, the sacrifice is at once led forth and "bound with cords, even to the horns of the Altar." Sometimes, on the contrary, the inward struggles before self-surrender are terrible. And on that subject there is but one writer in ten thousand, one prophet in all the world—S. Augustine in the eighth Book of his Confessions. "I was vehemently indignant that I entered not into Thy will and covenant, O my GOD; but to enter was nothing else but to will to enter, and mine was a maimed and half-divided will. . . . I was like a man longing to wake, yet with such a heavy lethargy in all his limbs that he drops off again." See his marvellous picture of the sensual passions plucking at his robe, while on the other side stands chastity with all her holy children. Read that—or Sintram, (a very different book, but in its own style almost equally powerful,) if you would understand the seventh chapter of Romans.

CONVERSION. The HOLY SPIRIT still working with us, and "preventing us, that we may have a good will," we are led on to conversion. This is the "turning-point in man's life, the beginning of an advancing renewal and transforma-

tion from the innermost mind and spirit; the spirit's entrance on a struggle for its proper lordship over the flesh." (Döllinger.) The word "entrance" should be emphasized. Already there is joy in the self-conquest attained, and in the attitude of turning to the LORD with all the heart. For as, when "a silver mirror is turned to the sun, it is then illuminated itself, and reflects the splendour which it receives," so, "when a heart returns to the LORD, it is illuminated with His truth, and reflects His glory likewise." (Milman.) Yet we have only arrived, so far, at the threshold. The new life has to be lived. And we must begin in much humility and distrust of self. It is the state which Wordsworth has described in the *Excursion*—

> "——— Meek repentance, wafting wall-flower scents
> From out the crumbling ruins of fallen pride
> And chambers of transgression now forlorn."

The new life has to be lived. And for this, says Bishop Wilkinson, there are four things requisite at this early stage. (1) Open your lips to GOD, as sinners to a Judge. (2) Open your lips to CHRIST, as sinners to a SAVIOUR, saying, "LORD, I believe, help Thou mine unbelief." (3) Surrender yourself to CHRIST your King, devoting yourself to His service. (4) Acknowledge to some one openly your resolve to lead a new life, witnessing to CHRIST. To which we may add a few precious words from Pusey, that best guide to repenting souls—words which may belong of right to a more advanced stage, but which cannot be out of place even thus early:— Penitence, he says, is a gift of GOD. We must ask for it. We must live as we ask: shunning the whole coast of sin if we are sincere. We must avoid levity. We must not put away the dread of Hell, if GOD sends it. We must cling to the Crucified. And we must ever be merciful to others.

"Who would dare to be severe against other people when,

for aught he can tell, the severity of GOD may be more due to him than to them?" (Law's Serious Call.)

GRACE RECOVERED. But now comes an all-important question to be answered—How is the grace of our Baptism to be recovered? We cannot be saved by good feelings, nor by shame and sorrow for our disobedience, nor even by the determined effort of our wills towards amendment of life. Is there not some means of grace for those who have fallen, whereby they may be assured of GOD'S forgiveness? For this it is which we must make sure of before all else.

At this point begins the sacramental teaching, and the province of the priest. Hitherto we have spoken of the private struggles of individual souls, intensely personal and apart from the observation of even intimate friends. There is no reason why illiterate persons should not have such experiences, quite as much as any of the most highly educated; although, of course, where the range of view is narrower, there must be fewer points at which the conscience is open to conviction. But where sorrow is felt, it may be quite as honest and as deep with one class of people as another. Again, though the poor and simple are, as we have seen, less likely to be reserved on the whole, this is not always so, and even a missionary to the most ignorant may be required to stand silently witnessing their efforts to attain peace, watching the issue of a struggle, in which for the present he must take no part, except by his prayers. Not that there is really much possibility of concealing what the crisis is. If "a man's attire, and excessive laughter, and gait, show what he is," so do, equally, another man's outward deportment, his grave subdued manner, his punctual movements, tell a tale of the change that is passing over him for the better. When even Ahab humbled himself before the LORD in repentance, there were signs which Elijah could

easily detect. And so still. But it is commonly best for the priest not to interfere too soon. Let the wounded birds flutter awhile before you go to pick them up. As soon as they realize that they cannot fly—that they have no power of themselves to help themselves—will begin the office of the priest and physician of souls. Of course there will always be much opposition to calling him in. In the first place, a large number of thoughtful Christians, as well as the godless, are strongly prejudiced against such a course; they are probably right in thinking that much of priestly *direction* would be the reverse of helpful to them, and they cannot understand anything else about it *except* the asking for advice. And then, as we know, the world outside hates the very name of confession with an almost insane hatred; perhaps this fact is one of the strongest arguments really in its favour, yet it raises many an obstacle to the practice. And lastly, the "ministry of reconciliation" is beset with a good many snares to those who exercise it, though in CHRIST'S Name, and for the healing of His penitents.

Nevertheless it behoves us to speak of this ministry fully, as part of our Catholic inheritance, and what we must resort to in due season, if we are permitted.

CONFESSION AND ABSOLUTION. For the recovery, then, of baptismal grace, our LORD has appointed Confession and Absolution. S. Bernard calls this a second Baptism (secundum conversionis nostræ baptismum :) but it is "laboriosus;" penitence accomplishes by slow degrees what Baptism does in a moment. This Sacrament of Penitence was instituted by our SAVIOUR immediately after His Resurrection. At His first coming back to the Apostles, He breathed on them the HOLY GHOST, that they might have power and authority to execute this ministry of reconciliation, and say in His Name, "I absolve thee from all thy sins." It is always the Priesthood of CHRIST which absolves: but (says Bishop

Andrewes,) "the power, which is in Him absolute and imperial, is in the Apostles delegate and ministerial. It might have been exercised without a Sacrament; but, as CHRIST since the Incarnation works by bodily things, He makes men *συνεργούς*. And although this power was committed to the Apostles originally, it was not given to them *individually*,—for it was needed to the world's end; nor yet as common to all Christians, but as to Ministers, Priests, or Preachers, having others to succeed them."[1] Andrewes' Works, vol. v. 92. See also Beveridge, vol. i. 14, 15.

BENEFITS OF ABSOLUTION. This priestly absolution is intended to produce two excellent results :—

First, that we have something more than our own self-assurance to depend on for forgiveness. Men absolve themselves all day long, but they are not safe in so doing. (Manning.) Burdened consciences wish to be, and to know that they are, in a state of grace. They look for some act out of themselves which shall set them free. They cannot for themselves estimate their own repentance and faith. (Pusey.)

And secondly, that we thus receive a special grace of the HOLY GHOST, for truer self-knowledge, for contrition, and for amendment. "Sin hardens the heart, and dries the eyes: in the sacrament of penance the HOLY GHOST will give both sorrow and the emotion of sorrow." (Manning.) But of this more further on.

QUALIFICATIONS OF A CONFESSOR. To discharge this duty aright, a Priest must have humility, sound judgment, and discernment, spiritual wisdom, courage, and a loving compassion. "Confessor adsit, ... benevolus, paratus erigere et secum onus portare; habeat dulcedinem in affec-

[1] So S. Ambrose. Quid interest, utrum per pœnitentiam, an per lavacrum, hoc jus sibi datum sacerdotes vindicent? Nonne Dei nomen operatur? (De Pœnitentia, 36, 37.)

tione, pietatem in alterius crimine, discretionem in varietate; adjuvet confitentem orando, eleemosynas et cætera bona pro eo faciendo; semper eum juvet leniendo, consolando, spem promittendo, et, cum opus fuerit, etiam increpando." (It need scarcely be added, that he should seek the same means of grace for himself, at the hands of a brother priest.)

S. Charles Borromeo was wont to insist that confessors should be ready to receive those who came to them with great promptness and facility; taking the utmost pains to show no signs of disgust or weariness.

S. Francis de Sales would always speak hopefully of penitents. "God remembers those sins (confessed to me) no more; and why should I remember what God has forgotten?" This hopefulness—so unlike the tone of the world towards those who have once fallen—is above all things indispensable in a confessor.

Another very eminent guide of souls, S. Philip Neri, was distinguished by the sweetness of his humility, together with an extraordinary hatred and horror of sin: "O, Angelo!" (to one who had discovered him weeping,) "if you were one day to see me scourged through Rome, you would say, Ah! look at that fellow Philip, who pretended to be so spiritual, give it him well! Every one is better than I am." In the hearing of confessions he exemplified the beautiful rule of S. Gregory, "*Et matrem pietas, et patrem exhibeat disciplina.*"

De Curâ Pastorali, ii. 6.

But those who are acquainted with Keble's Letters of Spiritual Counsel will perhaps be satisfied that we as Anglicans have little to learn, even from saints of other lands, about the best qualifications of a true Priest and spiritual guide. It may well be doubted whether anything equal to those letters has yet been published, in their extraordinary sweetness and gentleness, their marvellous humility, their inspired wisdom, their intense zeal for the conversion and salvation of souls. If they have been excelled, we must

say so by comparison with such letters only as S. Paul wrote to the Galatians, to the Philippians, or to Philemon. That book of Keble's, even more than the Christian Year, ought to be in every Missionary's library.

WHAT IS REQUIRED OF PENITENTS. (*a*) CONFESSION. From the penitent's side, the first great requisite is, that he should confess. "When he shall be guilty in one of these things, then he shall confess that he hath sinned in that thing." (This would be before the priest, whom he had engaged to offer his trespass-offering.) "I will arise and go to my father, and will say unto him," &c. "If we confess our sins, He is faithful and just to forgive us our sins," &c. And S. Cyprian, writing in those days after the Decian persecution, when the subject first came to be thoroughly dealt with, because there were many who had lapsed under fear of death, now seeking to be restored, says—"Apud sacerdotes Dei dolenter et simpliciter confitentes exomologesin conscientiæ faciunt, animi sui pondus exponunt." If there are *deadly* sins upon his conscience, all authorities agree that these must of necessity be acknowledged. *Venial* sins are described as "voluntary matter," the confession of which is optional. Yet it is good not to omit them, both for the sake of promoting humility, and as a precaution, because they may easily pass into what is mortal, if overlooked. However, when S. Thomas insists that *all* sins must be confessed, because it generally happens that there is a connection even between what appear totally unlike, these being incentives to or aggravations of those, and therefore that a partial acknowledgment is "non confessio, sed confessionis simulatio," he must be taken as referring to mortal sins, not venial. And Pusey has the same present to his mind when he says, "Special confession, by gathering into one before the soul all its greater sins, mostly brings with it a lowlier self-abhorrence . . . . and issues in greater

Levit. v. 5.

De Lapsis, xxviii.

Summa Theolog. iii. (suppl.) qu. ix. art. 2.

love for Him Who loved it amid such loathsomeness and misery."

(*b*) CONTRITION. Yes. *Confessione pœnitentia nascitur.* Let us see how we justify the setting of confession foremost, rather than contrition.[1] We do so because confession is not so much the *child* of contrition as its *parent.* It is true that "in contritione est *duplex* dolor," and what S. Thomas calls the essential thing in it, viz. the rejection of a sin or sins by a firm resolve of the will, may be found very well in a soul that has not reached the stage of confession. (For that, indeed, is really the essence of *Conversion*, as we saw before.) But from that renouncing and abjuring we are led to confession as a test of sincerity, painful, yet most wholesome. It looks to us like a reparation. Let the tongue speak, and give glory to GOD by the acknowledgment now made: we have sinned with our lips often enough before. In short, what brings a penitent to confess is the honest and sincere desire to make amends, and not to spare himself. He comes therefore to CHRIST'S minister, and comes without delay.

"— nam cur
Quæ lædunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?"
Horat. Ep. I. 2, 39, (quoted from Jeremy Taylor.)

And now as a reward—for it is no less—sorrow is granted

[1] I would say that I only justify it as knowing by experience that the deeper sorrow *is* sometimes not manifested till a later stage. The order is commonly reversed in books and catechisms on penitence; and no doubt those who do so are right, if speaking of the majority of penitents. But I happen to have seen the other: and probably it is best, on a subject like this, to write of what one knows. I take the following from a lately published volume of Sermons by the late Dean Church: "Confession and acknowledgment of sin is part of repentance; it is the beginning and foundation of repentance; but it is the beginning, and not the whole. Sorrow and self-reproach . . . is part of repentance, &c." (Village Sermons, p. 60.) He sets confession first, as the present writer has done.

at last on confession being made. Emotional sorrow: sorrow for the love of GOD. Contrition (Ps. li. 17,) is the essential requisite on the part of the sinner. "GOD does not ask of thee suffering: He asks only sorrow—sorrow into which He will infuse calmness and peace and rest." (Pusey.) This is now to have its turn. For as the sins are enumerated, recited audibly for the first time, what can a man do but reflect like David, "Against *Thee* only, O GOD, have I sinned!" "Whoever considers that by sinning he has offended the Supreme Good and ineffable Goodness, Who is ever doing good, and has never done anything else but good, pouring down His graces, and shedding His light upon friends and enemies; and that he has offended Him for a mere nothing, for a trifle, for some little false pleasure, cannot but weep bitterly." (Spiritual Combat.) But most of all is this sorrow excited by the Sacred Passion. The crucifix has its place in the confessional, even more appropriately than over the pulpit. "Your eye meets another Eye, it reads you through and through . . . it speaks as no voice ever spake . . . it tells a bitter bitter tale of disappointment, and of a Heart broken by continual failure, and of a Life to which even a smile has been a stranger: it tells of plans ever frustrated, of longings ever unsatisfied, of a weary fruitless search . . . of love for you. Oh! strange the power, the limitless empire of love! strange the resistless influence of that dim tearful Eye! The LORD turned and looked upon Peter, and Peter went out and wept bitterly." From a Sermon by W. H. Cleaver.

"Who is He that suffers? A GOD holy by essence. What does He suffer? Everything that is possible for man to suffer. From whom does He suffer it? From you, whom He has loaded with benefits. Why does He suffer? For your sins. How does He suffer? With infinite love." (Spiritual Exercises of S. Ignatius.)

But there must be no *straining* after an emotional sorrow. Generally, the more we strain, the less do we feel, and our

anxiety hinders the inward motions of the Holy Ghost, Who requires that souls should be calm. Anxiety is not penitence. "There is absolutely nothing which ought to rob us of peace of mind, nor even to disturb it." Anxiety "always springs from some evil root of self-love," and is a state in which "we cannot discern the right path and sure road to holiness."

(*c*) Satisfaction. That road, however, ought to be discernible, after confession, and under a wise spiritual guide, as it could not be before. For we begin to know ourselves. Certain temptations to which we have yielded, and which comprised the saddest part of our confession, are likely to beset us in the days to come: we must be watchful and forearmed against those: perhaps fasting and mortifying the flesh, perhaps binding ourselves strictly by rules not to visit certain places, nor to associate with certain persons who have injured our souls' health, or to whom we have done harm. But such rules and restrictions and mortifications must not be viewed as merely precautionary. There must be satisfaction made, as far as we can, for our offences; and perhaps in most cases the only satisfaction we can render will be by voluntary affliction of the body, voluntary abstinence from pleasures, and so forth.

For the principle of satisfaction there is good authority. Besides the general law that crime must be punished, and justice done to the injured, we may quote as strictly applicable to our present subject, 2 Cor. vii. 11:—"Behold . . . that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge!" That last word, revenge, seems especially to the point. It seems to teach that, where our offence has been beyond the reach of legal penalties of man's devising, a genuine repentance will ask

that oneself may be offered as a whole burnt-offering to the glory of an offended GOD. And yet it should be noticed that S. Paul's treatment of the Corinthian was very gentle in the end, though it began sternly enough. Under mediæval discipline severe penances were enjoined, and satisfaction came to be regarded almost as the end of confession, without so much regard to the forgiveness of sins. So the writers of those times—"Pœnitentia est quædam dolentis vindicta." "Pœnitentia quasi punientia, quod per eam homo in se puniat quod male admisit." Again, "Repentance should be persevered in, till not merely the wounds of sin are healed, but even the scars." And an old saying of Tertullian would often be quoted, "In quantum non peperceris tibi, in tantum Deus parcet." But this was to corrupt the truth of GOD'S mercy in CHRIST. If Luther and the reformers were guilty of much wild folly, they at least deserve praise for having once more held up forgiveness as a free gift to the sinner through the precious Blood which redeemed him.

S. Thomas.

Hugo of S. Victor.

On the other hand, courage is of course supremely necessary. If S. Peter,[1] according to tradition, never allowed a day to pass after his "conversion," (S. Luke xxii. 32,) without some penitential commemoration of his having denied his Master, we, who have so much more abundant cause, may not lightly rid ourselves of the like obligation because we dislike it. Also it should be remembered that a great part of satisfaction may consist in enduring *inevitable* suffering, mental or physical, the consequence of past sins. We must choose whether our enduring shall be sullen or cheerful. But the pain will be there anyhow.

FULL PARDON THROUGH THE MINISTRY OF ABSOLU-

[1] Pusey quotes from S. Gregory Nazianzen, "Some lentil broth, of the daily value of a farthing, was his food for life." (Sermon on Life-long Repentance.)

TION. But we are not kept waiting for pardon till we have satisfied to the utmost of our power. That would indeed be unlike either our Blessed LORD'S own practice when on earth, or the teaching of the prodigal son's reception by his father. If there has been true confession, with sincere sorrow, and an honest purpose to amend, the priest who acts "in the person of CHRIST" will not hesitate now to unlock the treasury of Divine love, by pronouncing the long-expected absolution. Of this, Pusey writes—"No sooner has his SAVIOUR absolved him, . . . than the dark sins are blotted out by the precious Blood; the soul is again transfigured with light; it is not *forgiven* only, it is arrayed anew with the righteousness of CHRIST. *The Holy Spirit does not merely ascribe to us Christ's perfect obedience in our stead, but in one act He pronounces us righteous, and makes us what He pronounces us.* He makes us holy by a holiness not our own, for it is His gift in CHRIST JESUS, and yet our own, for He has made it ours. He transfigures our soul by His sanctifying penetrating grace, and makes it fit for His indwelling, and by His indwelling unites us to Himself." We are once more "justified by faith, and have peace with GOD through our LORD JESUS CHRIST." (Rom. v. 1.) And so is the lost baptismal grace recovered.

Jeremy Taylor's "Life of CHRIST," p. 728.

And indeed, "that act of ministry is not ineffectual, which GOD hath promised shall be ratified in heaven; and that authority is not contemptible, which the holy JESUS conveyed by breathing upon His Church the HOLY GHOST." If we may trust anything that the Church does or says, we may trust her conveyance of pardon to all who truly repent, by a word spoken in His Name Who died for our sins, but rose again for our justification.

HUMILITY AND CONFIDENCE FOR THE FUTURE. After this it behoves the confessor to enjoin thankfulness, humility, watchfulness, courage, and confidence. These five

words comprise nearly everything that is most necessary for a newly-absolved penitent. Or put it shorter still, and say humility and confidence, which might almost stand without the rest. New perplexities may await us; the devil may try to make us anxious, or to persuade us that we ought to feel more than we do, or to set us asking for what we have already received, or to insist that it is presumptuous in us to expect anything at all from GOD. It is a favourite "wile" of his to bewilder the newly-converted and absolved, and to fill their minds with misgivings. But he is ever baffled by humility, and confounded by confidence—the holy confidence of those who know that they have been restored by GOD'S mercy to the number of His children. "Sola spes apud Te, Domine, miserationis obtinet locum; nec oleum misericordiæ ponis, nisi *in vaso fiduciæ*." (S. Bernard.) "Angels watch over thee, and rejoice over thee. For thy true penitence He wreathes the Beatitudes in one, and holds them over thee for thy future crown and diadem—even that which thou mightest have thought for ever forfeited, 'Blessed are the pure in heart!' for He has said, What GOD hath cleansed, that call not thou common. . . . Love does not cast out or replace sorrow, as it does fear; but loving sorrow is the herald of the never-ending joys of forgiven love." (Pusey.)

There are some who seem to keep watch evermore with tears beside the darkness of the SAVIOUR'S tomb; but these need to be reminded, "He is not here, He is risen!" And *thou* also must walk in newness of life; yea, thou must "arise and shine, for thy Light is come, and the glory of the LORD is risen upon thee."

"Hope below this consists not with belief
In mercy carried infinite degrees
Beyond the tenderness of human breasts;
Hope below this consists not with belief
In perfect wisdom, guiding mightiest power
That finds no limits but its own pure will."

Wordsworth's "Excursion," Book iv. (Despondency corrected.

Teaching of the Prayer Book. Let us now turn to consider what is taught by our own Book of Common Prayer. When the first reformed Prayer Book, of 1549, was revised under Puritan auspices in 1552, the Reformers would seem to have been a little alarmed at the licence setting in through the virtual abolition of sacramental confession and absolution; and, having regard to the very mixed and grossly ignorant congregations of those times, provided a large amount of penitential matter, which they prefixed to the services of Matins and Evensong. Thus they hoped to check irreverence, and to supply some sort of substitute for the old Catholic system. So the Sentences —"When the wicked man," and the rest—were introduced, their penitential character being plain enough, even without the fact that they were largely taken from the *Capitula*, or little chapters, which had been proper to the season of Lent. Then followed the Exhortation to "acknowledge and confess our manifold sins and wickedness," and the Confession, in which all are to style themselves "lost sheep" in whom is "no health;" the idea being to comprehend every variety of spiritual condition. It must be allowed that this General Confession would be eminently unsatisfactory and depressing if it were the only one provided in the Prayer Book, for it requires that the faithful, to the end of their days, should never come before God in the ordinary daily services without accusing themselves, not of definite sins, but of an universal state of sinfulness of the very worst description, and out of which, apparently, there is no hope of extricating themselves, since the same words are to be repeated by the same persons twice every day while breath lasts. We should remember, however, that in this Confession we are not speaking each man for himself, but rather bringing the sins of the whole congregation humbly and sorrowfully before God's mercy-seat. And moreover, that if the words should be used with a more

individual application, (as is suggested in the Office for those at Sea,) an earnest Christian will seldom complain of the expressions used as over-strained, because, although he may have less to accuse himself of than was once the case, he cannot but grieve more deeply over those sins which remain, committed as they are against increasing light and experience of GOD'S love. True penitence, in short, is reviving every day, and is life-long.

The next is a form of Absolution, which perhaps may be taken, as Bishop Andrewes took it, for an authoritative conveyance of that forgiveness which it declares to those who truly repent. But there is some little uncertainty about it, for the words might only amount to a recital of the promises of GOD in CHRIST to penitents; and it concludes with an exhortation to pray for true repentance, which though not exclusive of the notion of present forgiveness,[1] sounds rather as if both that and the means to obtain it were to be resorted to on some future occasion. Further, when one reflects on the position of these words in the service, so near the beginning, and with nothing to lead up to them except the General Exhortation and Confession, it is difficult to suppose that any conscience really troubled could find in them full peace and assurance of salvation. As a declaration of doctrine, they are excellent and invaluable.

See Blunt's "Annotated Prayer Book," p. 4.

No such doubt need attach to the Absolution in the Communion Office. Though taken partly from a Lutheran source, and in the precatory form, it is perfectly firm and unmistakeable in its tone; first declaring that our Heavenly FATHER hath promised the forgiveness, then praying that it be granted, and afterwards going on to speak of spiritual growth and eternal life, which would hardly have been mentioned if the pardon were insecure. Indeed the precatory form is perhaps preferable to either of the others: "Præ-

S. Thomas Aq.

[1] For of course the Visitation of the Sick contains a prayer for pardon *after* the Absolution has been spoken.

mittitur . . . oratio, ne impediatur effectus Sacramenti ex parte pœnitentis." Even in the third form which our Prayer Book provides, that, namely, in the Visitation of the Sick, the first part is precatory. Absolution may be made void to the end, if the penitent fail to co-operate with the priest, whether by lack of faith or of repentance, or through failing to implore forgiveness. But what renders the third form so valuable is its suitableness for use in private confession,—"forgive *thee*, absolve *thee*." After a confession made by a single individual, some personal assurance was needed, more than the other Absolutions could contain: and the compilers of our Prayer Book did not fail to recognize this, and to provide for the want which would otherwise have been felt.

That private confession is still strongly recommended, though no longer held compulsory, is too well known to be dwelt upon here. The rubrics which refer to it are—thanks to modern controversies—among the most widely familiar in all the Book of Common Prayer. As also the authoritative words used in ordaining Priests.

And then, lastly, we should notice how the spirit of penitence is cultivated by the Litany, by the Collects and special lections for Advent and Lent, by the fervent exhortation in the Commination Office, (so fitly followed by Psalm 51,) and by the Offices for the Visitation of the Sick and Burial of the Dead.

Our Prayer Book is indeed, from first to last, most profoundly penitential. Only one thing seems lacking. There is full freedom to hear confessions, but no further help is afforded. How, when, and where they are to be heard, with what appropriate words and posture, we are never informed. And although perhaps this part of the subject might be regarded as too private to have place in a manual for general congregational use, there would certainly have been some advantage in printing a form of introduction to

a confession, on the same page with the private Absolution. The advice we have now is apt to sound like saying, "Come to me—if you know how; and you must find out for yourself!" The old Sarum form was, "I confess to GOD, Blessed Mary, and all saints, and to you, that I have sinned exceedingly in thought, word, and deed, by my fault," &c. Before that, "to GOD the FATHER, SON, and HOLY GHOST," without mentioning the saints.

But even if the Prayer Book leaves some details to be supplied, its testimony to the value of confession is exceedingly strong,—too strong to acquit entirely of blame those high-churchmen who from whatever reason are content to shun the subject, or to forego the practice. Would that there were found in us more of that calm courage which, though controversy may buzz around, simply "puts its trust in the LORD and does good!" Then might we have had the glory of training such disciples as had S. Cyprian, and Bishop Andrewes, and Dr. Pusey, and John Keble; worthy to tread the narrow road of a noble repentance, and to pass on into the beautiful life of the Beatitudes, and make experiment of the counsels of perfection. But by not adhering to this simple and manly course, we have much increased the difficulty to a Priest of using plain straightforward language on the subject in question. A man may have the courage to become as "a brazen wall against the whole land" for the sake of being true to his convictions. But scarcely the same, perhaps, where the fear is not of danger threatening, but of still more bitter consequences. The practice of confession is not only discredited now, but ridiculed; and one might far sooner face an angry scowl, than provoke a contemptuous smile or mocking speech on a matter so deeply sacred as this.

Finally, the Prayer Book having delivered its testimony, there remains this to be said. In the rule of making confession before a human auditor is almost the sole remedy

left for the abeyance of public discipline. If there is no *forum externum* any longer, there ought at least to be a *forum*—a tribunal—of some kind. For sinners cause scandal by their sins to the congregation at large; the least they can do is to acknowledge to him who is pastor over the congregation, and to seek pardon through him, as representing not CHRIST only but the people of CHRIST. Hence probably that theory in the Roman Church, that *all* post-baptismal sin, if mortal, requires the heavenly keys for its remission. They would not deny that GOD'S absolution may be granted to a secret prayer which He alone has heard; but they say that every baptized person, being a member of the Church Catholic, must present himself before its tribunal to receive sentence.

See Canon Churton's Defence of the English Ordinal, p. 96—98.

DUTY OF MISSIONARIES. To conclude:—How far can the ministry of reconciliation, performed regularly and sacramentally, be made use of by Missionaries in foreign lands?

It should be evident that a Missionary ought, more than other Clergy, to stand in the relation of a father to his people. Such was S. Paul to his converts in every city—"In CHRIST JESUS I have begotten you through the Gospel." "My little children, of whom I travail in birth again until CHRIST be formed in you." Now a father ought to chastise his children for their good, when they need this discipline; and again, he ought to enjoy their confidence, so that they are ready to tell him freely of their faults. In both of these ways, too, S. Paul is our example. (1 Cor. v. 3; Acts xix. 18.) We must not then too quickly despair of bringing about such a state of things in our modern missions. But, first, we must compass it by lawful means. A Protestant Missionary is apt to aim at becoming an important person in a colony; allying himself with the powers that be, ruling by the help of the secular arm; all of which is against genuine spiritual influence. Avoiding that tempta-

tion, we are confronted, next, by a serious difficulty, in the dispositions of the people. It is true that in colonies where young Englishmen are constantly arriving, homeless and friendless to begin with, and often with no good record in the past, we may have golden opportunities for winning the confidence of such, and signalizing their arrival in a new land by making it the era to them of a blessed repentance and renewal. But most of us will be otherwise engaged for the greater part of our time; and our difficulty with the simple people who chiefly come under our care is as follows. They are willing to own their faults when already notorious: or to sit in judgment on their neighbours and excommunicate them, when they see a chance of this, with very light hearts. But it is too much the *forum externum* with them —that, or even the irregular court of Judge Lynch! for they are quick enough to retaliate for injuries received, great or small. And how to bring about that sacred *reserve*, without which there can be neither reverence, nor holy fear, nor genuine hatred of sin, nor valuing of absolution—this is the tremendous problem. It can only be solved by long patience, by earnest prayer, by the plainest speaking to individuals separately, and by resolutely stopping the ear against the evil gossip which circulates so freely; together with the Missionary's own grave and consistent example, from which there must be no swerving. Our Missionaries are mostly young men, not often remaining many years at the same post, and little experienced when they first begin in the art of dealing with souls. Perhaps no better advice can be given than that they should often read, and study upon their knees, the third chapter of the First Epistle to Timothy, the two first chapters of that to Titus, and—the parable of the prodigal son. "I came, not to call the righteous, but sinners to repentance." "From that time JESUS began to preach, and to say, Repent: for the Kingdom of Heaven is at hand." "Repentance and remis-

sion of sins should be preached in His Name among all nations."

Certainly it was for this He gave the Gospel, and founded His holy Church. And unless we walk by the same rule, in vain do we preach CHRIST Crucified.

Authorities consulted.

Tertullian, De Pœnitentiâ.
S. Cyprian, De Lapsis.
S. Ambrose, De Pœnitentiâ.
S. Augustine's Confessions.
S. Chrysostom, De Sacerdotio.
S. Gregory the Great, De Curâ Pastorali.
S. Bernard, De duplici Baptismo, v.
S. Thomas, Summa Theol., III. (Suppl.)
S. Ignatius (Loyola,) Spiritual Exercises.
S. Charles Borromeo, S. Francis de Sales, S. Philip Neri } Lives of.
Sozomen, Historia Eccles. VII.
Pelliccia's Polity of the Church.
Blunt's Annotated Prayer Book.
Forbes on the Nicene Creed.
Luckock's Divine Liturgy.
Döllinger's First Age of the Church.
Rendall's Sacrificial Language of the New Testament.
Churton's (W. R.) Defence of the English Ordinal.
Gaume's Manuel des Confesseurs.
Houdry's Bibliothèque des Prédicateurs, VII.
Andrewes' Sermons.
Hammond's Practical Catechism.
Jeremy Taylor's Ductor Dubitantium.
Beveridge's Sermons.
Law's Serious Call.
Keble's Letters of Spiritual Counsel.
Pusey's Sermons.
Manning's Sermons on Sin.
Faber on Self-Examination.
Milman's Love of the Atonement.
Cleaver's (W. H.) Sermons on Penitence.
The Spiritual Combat.
Wordsworth's Poems: The Excursion.

Chapter VIII.

HOLY MATRIMONY.

POINTS TO AIM AT IN TEACHING. Marriage, its Divine sanction, its stringent obligation and inviolability, its necessary limitations and its promised blessings; these are matters which concern a Missionary very closely in his relations with the essential lawlessness of heathenism—not seldom, also, when he has to determine his line of conduct towards his own countrymen; who, if "mingled with the heathen," too commonly "learn their works;" or even apart from such influences, begin to claim for themselves such increasing relaxation of the strictness of CHRIST's law, as can only result in that utter self-abandonment—that *effrenata licentia*—which has brought so many nations and empires to their ruin in days gone by. Our part is to set forth "the causes for which matrimony was ordained," and from thence to deduce its claim to be regarded as honourable; to show it holding an important place in the organization of the Kingdom of Heaven, and in the training of souls for glory hereafter; designed to reflect not faintly the tender love of CHRIST for His Spouse the Church, and therefore, certainly, not exempt from the trial of forbearance which must form one principal part of that likeness; but without doubt intended, through fellowship with Him, to attain at last to the fulness of a perfected union, albeit in a new condition of things, where men "neither marry nor are given in marriage, but are as the Angels in Heaven."

INSTITUTION OF MARRIAGE. Holy Matrimony is "an

honourable estate, instituted of GOD in the time of man's innocency." It was instituted, (says one,) in Eden, before the existence of civil society, and therefore cannot be a mere civil institution. It does not come within the province of human laws to terminate, to abrogate, or in any way to tamper with its Divine obligation. Our first father must be understood to have spoken by inspiration, when he said, putting on record the intention of his Maker, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

CAUSES. As to the causes: "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the LORD, and to the praise of His Holy Name." This stands first, because the first word of GOD concerning it was, "Be fruitful, and multiply, and replenish the earth, and subdue it." But, as Hooker writes, what depends on the conjunction of man and woman is not merely the replenishing of *earth* with blessed inhabitants, but also of *heaven* with saints everlastingly praising GOD. "Now, that which is born of man must be nourished with far more travail, as being of greater price and of slower pace to perfection, than the offspring of any other creature besides. Man and woman therefore . . . were of necessity to be linked with some *strait and insoluble* knot." Children were not merely to be brought into the world, but to be brought up for GOD. This alone would suffice to show the injustice and wickedness of allowing divorce.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication." For this, it is best to refer to the teaching of S. Paul in 1 Cor. vii. While putting forward that argument in favour of marriage, our Prayer Book fully recognizes the "gift of continency" as desirable for

those who can attain to it. (See S. Matt. xix. 11, and 1 Cor. vii. 32, &c.)

"Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity." This takes us back again to the primeval institution, "It is not good that the man should be alone; I will make him an help meet for him." Much more, however, will remain to be added under this head, when we come to speak of Marriage as a Christian Sacrament.

Relaxation of Law after the Fall: not as regards Polygamy. Clearly, if man had continued innocent, no relaxation of the matrimonial bond would have been permitted. As he did not, but presently fell from the original righteousness in which he had been constituted, concessions were made to the "hardness of heart" which ensued:[1] and to such an extent were his passions now disordered, that polygamy began to be practised, even by the chosen seed, and by some of its most venerable representatives. Yet plurality of wives was never actually sanctioned from above, and the example of Isaac and Rebekah, "living faithfully together," stands in happy contrast to the divided households of even such men as Abraham and Jacob; while graver lessons of Divine displeasure may seem to be indicated, not obscurely, by the fate of Cain's descendants in the flood, and of the seven nations of Canaan at a later date—God visiting them with His vengeance, as it seems in each case, for this principal reason, that they had profaned the sanctity of marriage. And there could hardly be a more direct prohibition of polygamy than what is contained in Leviticus xviii. 18; where, by the way, although the actual

[1] Our Lord, in using this tenor of speech with regard to the Mosaic permission of divorce, (S. Matt. xix. 8,) surely supplies us with a clue to the right understanding of other instances of what we now regard as defective morality under the old Covenant.

words are for Jews, they are presently followed by some others which quite as plainly include the heathen ;—"Defile not ye yourselves in any of these things ; for in all these the nations are defiled which I cast out before you ; and the land is defiled ; therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants," (vv. 24 and 25 of the same chapter.) For the law of marriage was older than the Mosaic Covenant, and had never been relaxed so as to allow of this.

Here is one of the strong points for a Missionary. A fashion has been adopted too easily of allowing polygamy to Mohammedans or Kafir chiefs desirous of embracing Christianity, as if "Old Testament morality" might suffice for them while beginners in the faith. The answer is that while doubtless the yoke ought not to be made too heavy for such persons, yet on the other hand their present mode of living has been condemned by GOD'S law from the beginning, and was never Divinely sanctioned for Christian, Jew, or Pagan.

THE LAW WAS RELAXED ONLY IN THE MATTER OF DIVORCE. While polygamy was always forbidden, divorce under certain conditions was conceded. See Deut. xxiv. 1—4 ; Ecclus. xxv. 26. But this at least is perfectly clear, that it might not be except for some grave reason ; and most probably the expression "some uncleanness," in Deut. xxiv., is equivalent to what our Blessed LORD specifies as *πορνεία* in S. Matt. xix. 9. The latter passage is required to throw light upon the former. In S. Matt. xix. 9, (whatever may have been urged to the contrary by some of late,) our SAVIOUR must be thought to state, not what the practice of *Christians* should be hereafter, but what might be allowed *then* to Jews under the law. He does not here, for instance, introduce the thought of equal rights for both sexes, as He did when legislating for Christians ; but de-

clares merely for the obligation of a husband to live with his wife in constant fidelity, except where the one permissible ground of separation had occurred; and it is obvious from a comparison of the verses immediately preceding, that He is addressing Himself to Pharisees, who had "come to Him, tempting Him." What He has to say on the question of divorce to *Christians*, we shall see very soon. The point is now, that He accounted the bond of wedlock highly sacred even before the Gospel; and censured the Pharisees for having presumed to open the door to licence, when He, from Whom proceeded Law, as well as Gospel, had willed never to put asunder those whom matrimony had made one —had allowed that, as it were, most reluctantly, and only in one particular case of special distress.

THERE WERE PROHIBITED DEGREES ALWAYS. Before passing on from the Old Testament, we should remark that for "them of old time," as now for Christians, there existed prohibitions in respect of certain degrees, both of consanguinity and of affinity, within which they might not marry; and that among these a "brother's wife" is mentioned. (Levit. xviii. 16.) It may be uncertain whether this originally was intended to include its correlative, a "sister's husband;" but we shall see that the question has no important bearing on the practice of Christians. What does appear certain is, that marriage, either with a brother's wife, or within any of the degrees laid down in this chapter, was prohibited to heathens as well as Jews. The "wickedness" of which a man would be guilty who "approached to any that was near of kin to him," or "of his flesh," had been established by a natural law prior to that of Sinai, which claimed submission of the conscience without waiting for the "more sure word of prophecy."

VIRTUAL PROHIBITION OF IMPROVIDENCE. It will not be

foreign to our purpose if we add here a word on the subject of improvident marriages. In all ages these have been virtually prohibited by the Divine Law. Their condemnation may have been tacit for the most part, but none the less certain when we consider how grievously they offend against that cardinal virtue by which a man is bound to provide for the future, and how much of immorality is apt to result from them. There is nothing really new either about the evil itself, or its remedy: and when S. Paul wrote 1 Tim. v. 8, he was not taking up any new stand-point from that of the Old Testament, and the book of Proverbs. Improvidence may be shown in many other ways besides bringing children into the world with no visible means of support. Excessive youth, utter inexperience, unsound health, and many more positive barriers, as they should be considered, are being disregarded every day, with consequences most unhappy to those concerned. There is a rashness which can only be characterized as most immoral which, after refusing to allow any restraint on the selfishness of its passion, presently throws itself upon society with a helpless cry for relief—a thoroughly inexcusable appeal to the compassion of the tender-hearted. "If the LORD do not help thee, whence shall I help thee? out of the barn-floor or out of the wine-press?" Some such answer would hardly be too rough for a case like this—and yet one's heart must bleed for their distress. But sound Christian teaching is urgently needed here; not merely as an antidote to the horrors of Malthusianism, but rather in exhorting the young to be sober-minded, and to reflect that here, if ever, is a choice which ought not to be made without prayer for right judgment, and recollection of their Confirmation gift. The evil in question may be more talked of in connection with European cities, and over-crowding, than in colonies and newly-opened countries, where early marriages may be thought less objectionable, because there is room enough for all. Yet

every missionary knows how truly, even among us, there is need to preach a holy self-restraint.

Reasons for expecting greater Strictness in the New Testament. We turn our attention now to the New Testament, and should be prepared to find that our Saviour has in no degree relaxed the stringency of the nuptial bond for our benefit, "upon whom the ends of the world are come." Whether we think of Him as inculcating purity, to be a principle ruling the Christian's every thought and gesture, or take for consideration His tender interest in the welfare of children, or remember the sufficiency of that grace which was to flow from Him for the remedying of our natural weakness and fickleness, we can expect nothing less than a re-assertion by Jesus Christ of the earliest law of all, a ruling that Christian marriage should be as in Eden at the beginning. That is to say, it must be the indissoluble union of two only persons, a man and a woman, the one to help the other in prosperity or in adversity, and both together to bring up their children for Christ and the Kingdom of Heaven. Before beginning to look at authorities, we should be prepared to find concessions withdrawn, since the great Conqueror of sin and death appeared on the earth, which were made only to the "hardness of men's hearts" while that dreary reign continued. The very name of divorce must sound harsh and discordant, to those who have learned that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Surely, we should say, this is one of those ugly and hateful things for which no place can be assigned in a world redeemed: let it stay as it were in Egypt, on that other side where the Cloud still looks black and threatening, and the mercies of the Almighty are restrained; not among the ransomed of the Lord who go forth with everlasting joy upon their heads. It has its abode by right with evil spirits,

who lament "What have I to do with Thee, JESUS, Thou SON of GOD most high?" But never among true disciples, endeavouring to keep the unity of the Spirit in the bond of peace, striving to love one another as CHRIST also loved them.

OUR LORD ADDS TWO THINGS. So then it is in fact. If we turn to the tenth chapter of S. Mark, which is the parallel passage to S. Matt. xix., we shall find that after the conclusion of our LORD'S questioning by the Pharisees, He was further interrogated by His own disciples "in the house." We have seen how even to those outside He had insisted on the sanctity of marriage, nor does He appear to have added many words afterwards to what He then said, re-affirming the law of the creation, and enforcing it with the comment, "What GOD hath joined together, let not man put asunder." Yet the sequel is most significant. "He saith unto them, (His Christian disciples,) *Whosoever* shall put away his wife, and marry another, committeth adultery against her. And if a *woman* shall put away her husband and be married to another, she committeth adultery." Observe the two additions now made. First, the rule is made universal. There is absolutely to be no divorce, and no re-marriage under the Gospel. Secondly, the two sexes are made equal, and the same law protects (while binding) the wife, as the husband.

FIRST, DIVORCE AND RE-MARRIAGE ARE BY HIM ABSOLUTELY FORBIDDEN. (1) No divorce and no re-marriage. It is true that the voice of the Church has generally been, that a man may "put away his wife" still for the cause of *πορνεία*, (and a woman of course also her husband.) We must therefore make allowance for this; (although in the judgment of the present writer, S. Matt. v. 32, as well as the already-cited xix. 9, would seem strictly applicable to

the Jewish Church only.) The Fathers maintained that *πορνεία*, on either side must be held sufficient reason for a Christian couple to separate, and they understood by this either fornication before marriage, or the literal breach of the seventh commandment after marriage,[1] or even that spiritual fornication which is latent in idolatry or covetousness. But they never meant in so speaking, to imply—what they never found in the Gospel from the Lips full of grace—that the nuptial bond (vinculum matrimonii) could be broken by such separation, or that either of those living apart from one another, although the innocent party, might marry again before the other's death. On the contrary, they always appealed to S. Paul, in Rom. vii. 2, and 1 Cor. vii. 39—"The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the LORD."[2]

We have indeed to acknowledge some slight divergence on the part of individual Fathers from this opinion; Epiphanius in particular making the admission—*ἕνεκεν πορνείας ἢ μοιχείας ἢ κακῆς αἰτίας χωρισμοῦ γενομένου, συναφθέντα δευτέρᾳ γυναικὶ οὐκ αἰτιᾶται ὁ θεῖος λόγος, οὐδὲ ἀπὸ τῆς ἐκκλησίας καὶ τῆς ζωῆς ἀποκηρύττει.* S. Augustine and some others are inclined to view with strong pity the case of an innocent party re-marrying; and an early Council by its decrees appears to open the door of Baptism to such an one if a Catechumen, while still refusing Communion to another

[1] It does not seem worth while to contend, in the face of so much ancient learning to the contrary, that *πορνεία* should be limited to sins *before* marriage. Where the question is between two cases of the same sin committed under different conditions, surely the greater guilt would be when it involved treason against the lawful wife or husband, already bound to oneself in matrimony. (See 1 Cor. vii. 4.) There would be a better pretext for separation after *μοιχεία*, than *πορνεία* simply.

[2] From that last proviso they argued against mixed marriages between heathens, or infidels, and Christians. No one could pretend that such unions would be *ἐν Κυρίῳ*.

who had done the same being already baptized. Finally, the Greek Church has allowed re-marriage to the innocent, since the twelfth century. The Lambeth Conference of 1888 was imbued with a very lively sympathy for Eastern faith and practice; and to this orientation, so to speak, we may possibly owe the wording of one of the resolutions then carried :—"That, recognizing the fact that there always has been a difference of opinion in the Church on the question whether our LORD meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married." The wording is, at all events, cautious, and the sanction to re-marriage hesitating. Yet to the present writer it would have seemed better to have adhered to the side on which is the great preponderance of Western Catholic opinion, by maintaining (*a*) the lawfulness of *separation* for πορνεία, but (*b*) the unlawfulness of divorce under any circumstances whatever, and consequently (*c*) the inability of even an innocent person to contract a new matrimonial alliance while the separated wife or husband is still living. Marriage in a word is indissoluble. "If thou allege Moses," exclaims S. Chrysostom, "I tell thee of Moses' LORD; . . . for GOD from the beginning made them male and female. And this is the elder law . . . and it is laid down with much earnestness, for He did not merely bring the woman to the man, but bade him even forsake father and mother . . . to become one flesh: so divorce is like *mutilation!*"

Resolution (c).

On polygamy our Blessed LORD delivered no precept that we know of. It ought not to have been needed; for polygamy was condemned by the natural light of conscience that was in every reasonable soul of man. "Let every man have his own wife," says the Apostle, "and every woman her own husband." (1 Cor. vii. 2; see also Prov. v. 18, &c.;

Cant. vi. 9.) Even the more virtuous heathen well understood this, and the position of a Roman matron was proverbial for its dignity. In truth there can be but one wife in each family; the man who brings in other women under the same roof cannot marry them, though he pretend to do so; thus, whensoever he consorts with any of them, he is guilty of adultery against her whom he had wedded as his true wife before they came. Yet polygamy has been advocated in these latter days by some who professed and called themselves Christians!

From polygamy to total abolition of marriage is but a single step. But the abolitionists at least made no pretence of Christianity; and in truth one hardly knows whether to be sorry for this, or glad. To rave about the marriage vow as harsh, and its observance as immoral; to depict an imaginary "holier" state, in which men and women are to be united for so long as passion or expediency may suggest, and no longer, has been reserved for the *furens fœmina* of modern journalism, who is commonly at no pains to conceal her contempt for the faith of her fathers, but whose appearance gives rise to sad forebodings of the decay of English modesty and common sense, even more than of orthodox belief. Perhaps it is as well, she being what she is, that we have nothing to do with her as a fellow-Christian. Her contempt is less injurious than her praise would have been.

Secondly, He sets the Sexes on equal footing. (2) Our Saviour also (in S. Mark x. 12) places the sexes on an equal footing as regards the marriage contract. A woman is neither more nor less free than a man. This too was to be expected since the Incarnation. Woman is not only *saved* through the τεκνογονία of the Blessed Virgin Mary, but her position as wife and mother is rendered thereby indescribably dignified and sacred. So too the

dignity of her marriage affects those nearest of kin to her. For instance, if she have a sister unmarried, her husband is given to that sister as a brother, quite as really as she herself becomes a sister to her husband's brothers. And a brother is what he must be henceforth and always: whether she herself die or live, her sister will never be at liberty to change brother into husband. If that would be wickedness for a brother-in-law to attempt with *her*, it must be also for this sister with *her husband*. This is how we know that we are right in opposing Marriage with a Deceased Wife's Sister. The book of Leviticus and S. John the Baptist show that its counterpart is wrong: CHRIST'S law establishes equal rights for both sexes, and shows that itself is no less indefensible. That is why we said that it does not really matter whether "sister's husband" is mentioned or not, in Lev. xviii. 16; because there must be the same rule for both man and woman under the Gospel; just as we find in S. Mark x. 12, and 1 Cor. vii.

S. Basil says,[1] "If a man has fallen into the sin of marrying two sisters, we do not regard such an union as marriage."

OUR PRACTICE NOT CRUEL. No doubt hard cases will arise, especially when GOD'S law has been violated unintentionally through ignorance. Many a sad day is in store for the Missionary among half-taught Christian people, even more, perhaps, than for one who has to lift up his voice against the unblushing polygamy of savages. But only one thing is to be said—there is never any kindness in permitting sin against GOD. That may sound childishly simple, but it contains in it the deepest wisdom. Even if complications should have arisen from which no escape appears possible while life lasts, the purity of JESUS' Gospel must be upheld. Again, the utmost sympathy is called for at the present time in civilized countries, towards innocent

[1] Quoted by Bp. Wordsworth of Lincoln.

persons—in most instances, naturally, of the weaker sex—who may have been thrust out of doors, perhaps to encounter abject poverty, through the selfish cruelty of wicked people whom modern legislation has provided with too ready facilities to break off an uncongenial union. The new Divorce Act from Melbourne is indeed horrible reading, and if this kind of "reform" is to be extended much farther in our Colonies, we shall soon be little better than the degenerate Romans under the empire, whose wives "counted their age not by the consuls, but by their husbands." But still, "every one that is of the truth heareth CHRIST'S Voice." So long as they obey His righteous precepts, innocent sufferers may be assured that "in all their affliction *He* is afflicted." If others have transgressed, the wrong done was to Him, not only to them. And His love will supply all their loss. The Church is not to be blamed, if unable entirely to heal sorrows, which have accrued through setting at defiance her solemn warnings and most earnest remonstrances; but she would be blamed with good reason, if she did not feel for so much bitter grief, nor set herself to bind up these gaping wounds, infusing the oil of spiritual consolation in the Name of a kind and tender SAVIOUR. And almost equally blameworthy, if she did not approach the legislature with respectful protests against the miserable weakness and injustice of such innovations. To the very last she must insist that "the State has a conscience."

We may now be permitted to leave this distressing part of our subject, having said what will apply to a multitude of cases of suffering, whether the result of polygamy, of marrying within degrees prohibited, of divorce, or—as with us so often in the Bahamas—of desertion which virtually amounts to divorce.

One last word, however, with regard to the necessity sometimes laid upon us of excluding offenders from the

Sacraments. A Missionary will be accused of cruelty if, for instance, he refuses baptism to a polygamist, or communion to one who has married a deceased wife's sister. The wives, at least, it will be said, are hardly dealt with. They *cannot* leave their husbands, or they would starve; and then the children? But there is often in this kind of reasoning an *ignoratio elenchi*. The priest does not always pronounce judgment against their continuing in the state, unintentionally sinful, in which he has found them living. It is a state contrary to CHRIST'S law, and therefore he cannot admit them to the Sacraments, until they forsake it. Yet for the present this may be impossible for them to do. What then? He does not condemn them harshly, nor despair of their salvation, but encourages them to wait patiently, and pray that the obstacles may be removed. Even should they never be removed in this life, he knows that GOD'S grace is wider than His Sacraments, and hopes for the best.

Resol. 5 (A). "Persons living in polygamy"—thus the Lambeth Conference resolved—"should not be admitted to baptism, but accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of CHRIST."

PRECAUTIONS AGAINST SECRET MARRIAGES: CEREMONIES APPOINTED FOR THIS. Difficulties have also arisen through the secular law making it too easy to tie the knot as well as to untie it. In some States of America mutual consent, without witnesses or ceremony of any kind, has been taken to constitute a valid marriage. But clandestine weddings, as entailing evil consequences in the shape of doubt, suspicion, repudiation, or quarrels and heart-burnings on all sides, have been condemned by the Church from the earliest times. "Ne nuptiæ in occulto fierent," we read; "sed palam in conspectu ecclesiæ . . . ante ipsum Altare

majus." Notice was to be given to the faithful by the publication of banns, and by the ceremony of a public betrothal, or *Sponsalia*, some time before the wedding. That last has fallen into disuse, but with no other exceptions, the ancient precautions are still in full force, for the protection of marriage solemnized according to the Anglican rite. Banns are to be published; and then even on the day appointed, when the persons to be married have come into the body of the Church with their friends and neighbours, the priest invites any of those present to speak, if he can show any cause why they may not lawfully be joined together.

The Priest's Blessing. It should be remembered that the presence of witnesses is chiefly to avoid scandals which might ensue, and not as if their presence, or even that of the priest, were actually necessary to make a marriage-contract valid. For the man and wife are themselves the ministers of Holy Matrimony, and their mutual consent forms the bond: the priest is only a witness, and his benediction a ceremony, not indispensable. (In the same way the "giving and receiving of a ring, and joining of hands," do not constitute the outward sign, or form, of the Sacrament. However beautiful the symbolism of the ring, its roundness and endlessness signifying a perpetual band of love, as Whitgift said,[1] it is certain that both it and the conjunction of hands, and even the veiling of the bride, were ceremonies well known and practised among many nations before the Gospel. The essential thing is always the recital of the words, "I take thee," &c.) But when we say that the Church's blessing is not indispensable, we do not mean that it was ever thought right to dispense with it. Take two well-known passages from primitive authors:—

(*a*) From S. Ignatius of Antioch. Πρέπει τοῖς γαμοῦσι καὶ

[1] Hooker, Book v. 73, note.

ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ τὸν Θεὸν καὶ μὴ κατ' ἐπιθυμίαν.

(*b*) From Tertullian. Sufficiam ad enarrandam felicitatem ejus matrimonii, quod Ecclesia conciliat, et confirmat oblatio, et obsignatum angeli renunciant, Pater rato habet? Without the priestly benediction, and the Holy Eucharist, a marriage would scarcely be reckoned a godly and Christian union. With these added to the rite, it might be said as it was by S. Gregory of Nazianzum, "Juveniles dexteras inter se jungo, atque utrasque *Dei manui*."

Marriage a Sacrament. It now only remains to speak of matrimony under its highest aspect, as a Sacrament of the Church.

The whole course of our reflections has been tending towards this conclusion; for we have seen that the law of marriage, framed when man was innocent, proved too strict for him to obey when his affections had been disordered and his judgment confused by the Fall. Thus, when it pleased our Saviour to re-enact the original institution, He knew that He had to deal with human nature as weakened, not merely by corrupt inclinations, but by a long tradition of habits of laxness—as, in short, wholly unable or unlikely to rise higher than S. Paul's *θέλω ἀγαθόν*—"To will is present with me, but how to perform I find not." Almost all the fiercest passions of which man's nature is capable would be enlisted on the side of rebellion; and although the opposition might not be persistent, it would probably by its violence while it lasted leave him too exhausted and ashamed to profit by the better feelings which might succeed.

So then, if men and women were to live faithfully together in the state of marriage, they must be aided by divine grace to keep the vow and covenant made betwixt them. If the whole man needed to be "transformed by the renewing of his mind" from above, most certainly the sexual,

not less than the other affections, would require such a transformation. From the hour in which our Blessed LORD spoke the words "What GOD hath joined together, let not man put asunder," a long long struggle and warfare must begin, between tyranny and gentleness, jealousy and trustfulness, irritable temper and forbearance, fickleness and patience, wayward desires and holy chastity. And so the light of the Resurrection must be shed upon the state of wedlock; special sacramental grace should enable His redeemed, here as everywhere, to feel that they could "do all things through CHRIST Who strengthened them;" not to be overcome of evil, but faithfully to bear one another's burdens; being associated together, for worse fortune or for better, through all life's summer and autumn, or even to its close in winter, if such were their Master's will; thus loyally treading in His steps, Who, having loved His own that were in the world, loved them unto the end.

ITS EFFECT AND BENEFIT. What kind of grace would it be? A grace of union. First the natural desire was to be transfigured and purified: and afterwards the bond of mutual affection was to be preserved and strengthened, "as long as both should live." In this especially would be felt the presence of what was supernatural; because a love that ever increased and deepened and became year by year more satisfying to its possessors, and more abhorrent of the least beginning of unfaithfulness, must be a love fed from some higher source than that of sensual passion or appreciation of the beautiful. The natural impulse goes for nothing here: you are not eager to wear on your bosom the leaves of a faded rose: if they are withered you fling them from you without remorse. And although where man and wife are concerned, the sense of gratitude on one side or on both might suffice to forbid anything harsh or ungentle between them, it is evident that that would be very far short of what is meant by Christian

wedded love; in which the two become ever more devoted, more fondly admiring, more perfectly trustful of each other, more mutually self-sacrificing one for the other, till death at last parts them.

Our Lord's Example and Sacramental Teaching on Marriage. But the only supernatural union of two persons, that is real and not imaginary, must be derived from Him Who by His Incarnation took our nature upon Him. In that hypostatic union, by which God and man are one Christ, all others are contained. And next to that, when the God-Man takes His Church into oneness with Himself, and every separate individual in that Church, (so that it can be said "We being many (members) are one Body in Christ,") it is evident that all lesser unions between different members, if they have in them any force to increase spiritual health, must derive that force from the greater union which has been established by Baptism and Holy Communion between each and all of those members and their Divine Head. "Members one of another," because "members of Christ."

Again, the conjunction of man and woman in holy matrimony has a special resemblance to the mutual indwelling of Christ and His redeemed. You see this if you first read the words spoken by Adam in Gen. ii., "They (man and wife) shall be one flesh;" and then turn to S. John vi. 56, "He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him;" or to 1 Cor. x. 17, "We being many are one Bread, and one Body; for we are all partakers of that one Bread."

Consequently, although our Blessed Lord is never reported to have affirmed with His own Lips that marriage contains in it the virtue of a sacramental union, nor to have brought out what we now understand to have been the symbolical meaning of Solomon's nuptial ode, the Song of

Songs; it is nevertheless manifest, to those who will compare His teaching in Genesis ii. with that in S. John vi. that He was leading up to this idea, which His apostle afterwards developed. And we can scarcely doubt that some such intent was present to His Mind, when He caused both His Mother, the pattern of holy Christian Matrons, and some of His disciples, who were the first ministers of evangelical rites, to be guests with Himself at the Marriage Feast of Cana. He adorned and beautified that, we say, with His Presence and first miracle that He wrought; and this miracle, of turning water into wine, is thought in itself to signify the intention of our LORD to transform what was merely natural and earthly in the partnership by adding to it grace heavenly and spiritual. At all events He would remove any slur that had rested on wedlock through the sin of man; would show how He meant to restore marriage to the place it had occupied in Paradise; and not merely would sanction it as honourable, and conducive to true social happiness and well-being, but leave His blessing upon it for ever as a Sacrament of His Kingdom.

S. PAUL DECLARES THE SAME MOST CLEARLY. However, the authority chiefly quoted is that of S. Paul in Ephes. v.; to which reference is made, before any other text, in the homily appended to our Prayer Book Service. Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. "This Sacrament is great: but I am speaking with reference to CHRIST, and to the Church." That is, you must understand it by comparing it with what happened at the Incarnation, when CHRIST left the bosom of the FATHER, and came down from Heaven to seek the Church His Bride; whom He thenceforth loves as Himself. Even so shall a man leave his father, &c. The lesser union is to be a shadow of the greater. GOD has "consecrated the state of matrimony to such an excellent mystery, that in it is signified

and represented the spiritual marriage and unity betwixt CHRIST and His Church."

"Love your wives as CHRIST loved the Church." The love of CHRIST, says Pusey, was with power: we cannot imitate the power, but we can, through His grace, imitate the love. We love after His pattern when we love in one another that deathless beauty of the soul which CHRIST gives: when we love in spite of defects which CHRIST will, by His Grace, remove: when we are patient and forbearing with what CHRIST has not as yet removed.

CHRIST is united with His Church to guide, support, and comfort her. His is a perfect sympathy, she is very far from realizing what her side should be. But He gave Himself for her, not for her beauty; (*amavit fœdam, ut faceret formosam;*) He loved her, not for what she was, but what He would make her. His was a free, generous, self-sacrificing love; and the love *there* is the true substance of what we have in shadows *here*. (Bishop Walsham How.)

PRACTICAL REFLECTIONS: COMPARISON OF MATRIMONY WITH CELIBACY. How far might a Missionary hope to bring his people to accept this more blessed and sacred view of marriage? One does not see that he need despair of introducing them to all that is most necessary, of its heavenly comfort. Let us suppose him summoned to a house where, for some reason, the yoke is felt as peculiarly galling, and great unhappiness is already threatening to relieve itself by desertion or unfaithfulness. Surely he, charged as he is with authority to uphold marriage as a Sacrament, may very well help the poor sufferer before him, in his or her sore distress. For what he has to say in brief is this:—Your Master knows that this is a greater trial than you have strength for: therefore He has not left you to yourself, but gave you a special gift on your wedding-day, which was a gift of *union*. It was to keep you loving and loyal to each

other, just as *He* has always loved *you* and been patient with you, from your youth up. You see what a great Sacrament this is, and how we compare it with CHRIST'S marriage to His Church. Can you not, then, be patient a little longer, trusting to the grace you have received? Try to be like your LORD, Who never forsakes the Church—has never forsaken *you!*—and Whose will is that He and all His beloved ones should be together always; both now, and in the hour of death, and in the day of judgment, and eternally in Heaven! Should not wife and husband be inseparable likewise?

Glorious things indeed are spoken of matrimony; the consecration of the wedded state is one of the grandest achievements of Him Who does all things well. And yet, in conclusion, we ought to remember that there is a higher condition which was our LORD'S own, and His blessed Mother's, and S. Joseph's, and the Forerunner's, and, as is generally supposed, of the disciple whom He loved; as also of S. Paul, and many more illustrious names before and after the Christian era. As we have already seen, S. Matt. xix. 12 implies that there would be vocations to a virgin life; 1 Cor. vii. contains distinct recommendations of it; Acts xxi. 9 shows us already, in the first generation after the Ascension, a beginning of an order of consecrated Virgins in the Church. If, then, marriage is honourable, virginity is more; it is the state most favourable for devout prayers, holy meditations, shining examples of courage in labour, in self-denial, and in poverty freely incurred; it is indeed the life of an angel upon earth, and disposes a soul to obedience like the angels' in heaven. And CHRIST, Whom "the virgins love," loves them in return with a special tenderness of affection; in place of the union of wedlock they are in a special sense espoused to CHRIST. (See 2 Cor. xi. 2.) And for the pleasures of home and the families which they have renounced, they receive a hundred-

fold here in this present time, with persecutions; but in the world to come everlasting life. "Beati mundo corde, quoniam ipsi Deum videbunt." They are pure lilies in the garden of the Beloved.

However, "all men cannot receive this saying, save they to whom it is given." For instance, Missionaries are nearly always more efficient as celibates than if married; and yet it would be rash under almost any of the circumstances which could attend an Anglican missionary's career, for one to bind himself by a vow of celibacy until after much counting of the cost. With some men the longing for a peaceful home, and a gentle sympathetic companion, will be far stronger after thirty, or even forty, than in youth, especially if during their youth they have endured hardness, and worked beyond their strength. "He," then, "that is able to receive it, let him receive it." A married clergyman may exert a better influence socially among his flock, but there is no question that the celibate will generally accomplish more, and cause his light to shine more brightly.

In short, this is the higher vocation. "I would," exclaims S. Paul, "that all men were even as I myself." Well might he say so. For if S. Paul had availed himself of his liberty to lead about a Christian sister with him, (ἀδελφὴν γυναῖκα,) he would scarcely have laboured more abundantly than all his predecessors.

And yet much, very much, may be said on the other side, or at least in favour of that sweet and happy state which CHRIST adorned and beautified with His Presence, though choosing virginity for His own portion.[1] But the

[1] Of Marriage, a very sensible Nonconformist writer says, perhaps truly,—"Most of us require it to redeem us from selfishness, to form us to habits of self-abnegation and self-sacrifice, to develop tenderness of affection, to subdue wilfulness, to teach us the ultimate and Divine secret which GOD reveals to angels and to saints, the secret of living not for ourselves, but for another."

We may remember also the pretty story of Archbishop Leighton,

two ought not to be set in array one against the other. The author of the "Christian Year" knew how to have them both in honour, and, well known as his lines are, we can hardly do better than quote them here in conclusion, breathing as they do that spirit of pure self-devotion, without which no vocation can be safe—with which all are holy, and nothing common.

Keble's "Christian Year," Wednesday before Easter.

"They say, who know the life divine,
And upward gaze with eagle eyne,
That by each golden crown on high,
Rich with celestial jewelry,
Which for our LORD'S redeemed is set,
There hangs a radiant coronet,
All gemm'd with pure and living light,
Too dazzling for a sinner's sight,
Prepar'd for virgin souls, and them
Who seek the martyr's diadem."

"And there are souls that seem to dwell
Above this earth—so rich a spell
Floats round their steps, where'er they move,
From hopes fulfilled and mutual love.
Such, if on high their thoughts are set,
Nor in the stream the Source forget,
If prompt to quit the bliss they know,
Following the Lamb where'er He go,
By purest pleasures unbeguiled
To idolize or wife or child:
Such wedded souls our GOD shall own
For faultless virgins round His throne."

Authorities consulted.

Bishop Ellicott on 1 Corinthians.
Hooker, Book v. 73.
Blunt's Dictionary of Theology.
Bingham's Antiquities.
Pelliccia's Polity.
Girodon, Doctrine Catholique.

consoling a married sister who was cumbered with the cares of a family, by a reference to Gen. v.,—"Enoch begat sons and daughters, and Enoch walked with GOD." It is quoted by Dr. Guthrie, "Man and the Gospel," p. 134.

Coleridge's (Father H.) Life of our LORD.
Bishop W. W. How's Pastor in Parochia.
Dale (Dr. R. W.), The Ten Commandments.
Convers' (Father D.) Marriage and Divorce.
Plummer (Dr. A.) The Pastoral Epistles.
Pusey's Sermons, Vol. ii.
Divorce, by an American Priest.
Pamphlets and Letters, (Lord Forbes, Bp. Chr. Wordsworth, Dr. Hessey on Marriage with a Deceased Wife's Sister; Canon T. T. Carter on Vows.)
Church Union Gazette, April, 1890.
"Morality of Marriage," an Article in the Fortnightly Review, March, 1890.
Inge's (W. R.) Society in Rome under the Cæsars.

Chapter IX.

HOLY UNCTION.

A FEW words, lastly, on this, which Bishop Forbes called the "lost Pleiad of the Anglican firmament." It may be a question whether we ought so hastily to put it down as irrecoverably lost. A thing which so illustrious a Pope as Innocent I., early in the fifth century, approved and recommended, and for which we find sufficient authority in the New Testament itself, even if it were not so admirably suited as it is to our human necessity, ought not without the strongest reason to lapse into desuetude. Now, reason there is actually none, except the lack of an appointed form of service. We are nowhere *forbidden* to anoint, and Unction of the Sick is not entirely unknown among Anglicans.[1] But certainly, it is far from being recognized as taking its place in the ordinary course of preparation of the dying for their last account. Not one in a thousand of those who pray by the open graves of their kindred, "Suffer us not at our last hour for any pains of death to fall from Thee," would dream of looking forward to being fortified against those pains by the use of S. James' remedy.

It will be urged, of course, by some persons, that the original intention of the Church was to employ the oil for purposes of *healing;* and not to prepare for death, but rather to avert it. "*Extreme* Unction" is a name which conveys an idea of much later development, not traceable to any earlier date than the middle of the ninth century.

[1] See Dr. Belcher's Life of Robert Brett, p. 268.

But here we perhaps fall into the mistake of building too much on a single text. In S. James' time, which was an age of miracles, the anointing would be often followed by recovery of the sick person. But under ordinary circumstances we are not encouraged to expect such results; the skill of the physician, and the charitable care of nurses, are what we must depend upon, and be content with. Nor was this Sacrament instituted by S. James, as some would almost appear to think. Its true Founder was our Blessed LORD, and the time was when He, in sending out His disciples, charged them to heal the sick; or, again, to lay hands on the sick, that they might recover. Why should we suppose that He intended the words only in a physical, and not a spiritual sense? Surely, rather, He by so speaking imposed on His Church the duty of attending most fully and charitably to the care of those beloved sick members of His, whose mortal weakness He had hallowed by the touch of His Cross. If the sickness were not unto death, His priests were still to go, and by their prayers add further efficacy to the remedies prescribed; or even in what seemed the extreme agony, they might sometimes, by the use of the consecrated oil with earnest supplication, bring about a recovery altogether unhoped for. But if the miracle were not granted—and we must remember that our LORD'S miracles of healing were commonly forerunners of greater *spiritual* mercies to which they corresponded—at least the departing soul might find comfort and support in the use of a ceremony which, by old association, would denote always the active soothing presence of GOD the HOLY GHOST. If it be asked why Unction should be reserved for this extremity, the answer is, that the Church, by a true instinct, keeps what is best till last; and so reserves the "anointing in the Name of the LORD" till after other more ordinary ministrations to the sick have been fulfilled.

Can it then be well, that we have ceased to hallow the

dying beds of our people by the introduction of a rite so solemn and so consoling as this? Surely we must confess a neglect which has been inexcusable; or for which the only excuse was in the complete oblivion which so long enveloped the practice. But is it also irremediable? We must remember that many blessings besides this had been practically forfeited by our Church until very lately. Whereas now, already most of the lost ground has been recovered: indeed, the fact that this lack of Holy Unction for the sick strikes us so sadly, is probably due to its being almost the *only* serious loss which now remains to be deplored. And if, as is probable, not a few of our Bishops would now see their way to consecrate oil on Maundy Thursday if requested to do so by their clergy, and would sanction its use in serious illness according to the form prescribed in the First Prayer Book, there seems no reason why we should not gradually accustom our people to this also, and so wipe off even that last surviving reproach.

Chapter X.

SACRAMENTS. CONCLUSION.

We have now had time to consider at some length the "riches of the glory of our inheritance," and "the exceeding greatness of the Divine power to us-ward who believe," as these are offered to our notice in the holy and blessed Sacraments ordained by Christ in His Church. It is a wonderful study. That oft-quoted metaphor of Tennyson, about the golden chains which bind the world every way to the Feet of its Maker, might, if varied only a little in its application, denote the multiplicity of cords or bands which reach down from the Almighty Love to each one of us to sustain us in this earthly course, so full at every turn of uncertainty and danger. At those stages of life's journey, especially where mortal weakness would be most depressing, come the blessed angels to guide us to where the Rock is stricken in the wilderness, and the living waters gush forth for our refreshment. We were helpless to save ourselves, but again and again, like a touch from the Almighty Arm, like a ray of light from the excellent glory, comes some Sacrament of Holy Church to aid us in our need. And what is a Sacrament? The force of the Holy Incarnation of the Son of God, the virtue of His Sacred Passion, the power of His Resurrection, the triumph of His Ascension; almost the anticipation of His second kingdom, with the glory no tongue may describe. Or, it is the bright encompassing cloud, into which men fear to enter, which surrounds the place where Jesus is; and yet they need not fear, for that brightness is of the Holy Ghost the Com-

forter, and in it are seen everywhere the rainbow tints of the Divine mercy; and when the solemn hour of Communion with GOD is past, they are sure of this at least, that JESUS remains with them as their SAVIOUR and true Brother—JESUS only, with Whom is the peace of GOD which passeth all understanding.

So we have traced the earliest gift of sacramental grace that comes through the door of Baptism. The mother's joy that "a man is born into the world," would lack assurance and confidence if it were not that she knows of a second and a heavenly birth for her infant; and that her pious haste to bring the child to its LORD will be rewarded by an entire cleansing from hereditary guilt, and reception into that holy society called the Church, which is CHRIST'S Body, there to live as CHRIST'S own member, and the child of GOD, henceforth and for ever.

But ere long must begin, for this child, responsibility. His own cross will be given him to bear, his own witness must be borne to CHRIST; his own act of faith in GOD, of renouncing evil, of submission to the will of his Divine Master, will be required of him. Guilt was removed by the water of regeneration, but ἐπιθυμία remains; his judgment cannot be trusted, his heart is deceitful above all things. How precious at such a crisis is the Sacrament of Confirmation! To the young soldier, just invested with his celestial armour, surely angels would whisper, if they might, such comfort as one of their number gave to the trembling prophet of old,—"O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong!"

But again, the most serious hindrance of all to a Christian is not the malice of deliberate wicked intention, from which most are comparatively free, but the weakness and fickleness inseparable from mortality. This is likened in Holy Scripture, by a striking comparison, to the multitude who would follow JESUS, but fainted by the way through

hunger and fatigue. It is not a mischief that attaches to any one crisis in life, but to all its stages and conditions. And therefore to save us from this ever-recurring distress, we are given the Daily Bread which cometh down from heaven, the pilgrim's Food which ever satisfieth, our true ἄρτος ἐπιούσιος. The Holy Communion sustains our failing vigour, unites us to the energies of CHRIST risen, preserves body and soul unto everlasting life. And this we are able to believe, because by keeping this Feast we make a solemn Memorial of CHRIST'S atoning Death, which the FATHER will accept, and accepting, will grant to our faith and obedience both the remission of our sins, and "*all other* benefits of His Passion."

Those who have "known and believed the love that GOD hath to them" in Baptism, Confirmation, and Holy Communion, will have no difficulty in persuading themselves that special mercies may be attached to other notable events in separate lives. Marriage particularly, is to be regarded by Christians as ordained for the replenishing of their FATHER'S house with souls and bodies not merely precious to their progenitors, but indeed made for Himself and for His glory. They cannot be surprised if a Sacrament has been sent to aid Christian parents both in bringing up their children for CHRIST, and in the other responsibilities, many and sacred, of the "holy estate of Matrimony." And what shall we say of those whose duty it is to bring souls to a *second* birth? What of the clergy to whom, as conveying the grace of life through the Sacraments which they administer, the name of *father* has so commonly been assigned? They too have their special means of grace to prepare and qualify them for discharging those manifold obligations of the Christian Ministry. Obviously it must be so. If Timothy neglects the gift that is in him, forgetting to watch in all things, to do the work of an evangelist, to make full proof of his ministry, the people will suffer;

but he must first have received the gift in the appointed manner, namely, "by the putting on of Paul's hands," in the Sacrament of Order. All other Sacraments, in the Providence of GOD, depend for their regular exercise upon this.

But yet again,—Our lot is cast in a world where sin is committed every day. After all the ingenuities of GOD'S love in seeking to win us to a better course, in spite of the wonderful correspondence of His Sacraments to our every need, we still "sin with our fathers, do amiss, and deal wickedly." Thus the whole edifice of grace would lie in ruins, "burnt with fire," as it were, "and cut down," and we ourselves should sink into destruction, "perishing at the rebuke of His countenance," if it were not for the supreme patience and pity which has kept open the door of hope through repentance and remission of sins. The Sacrament of Penitence, compared with the Holy Eucharist, is like the figure of a pale mourner in sombre attire by the side of a rejoicing Bride. Side by side those two must march, for alas! we need the former as we do the latter, and the first requisite for one preparing for Communion is "to examine himself whether he repent him truly of his former sins." Yet thanks be to GOD! for by the conjunction of those two, in our tried and tempted course through the world, we may still have victory and salvation. "Rejoice not against me, O mine enemy: when I fall, I shall arise: when I sit in darkness, the LORD shall be a Light unto me."

There is yet one more strait in which man may find himself,—one distress which *must* come to him soon or late, and it is the sorest of all. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Has the Church no special gift of grace, reserved by CHRIST'S command for those about to die? The answer, as usually returned, has

been, that, while we possess the beautiful prayers of the Visitation Office, the final Absolution, and the Communion of the Sick, we have all that is *necessary* to conduct the soul safely through its last agony. But S. James said, "Anoint him with oil in the Name of the LORD: and the prayer of faith shall save the sick, and the LORD shall raise him up." And Unction is accordingly now beginning to be recognized as that which completes the long list of the Church's loving ministrations to her children—recognized by us Anglicans at last, as by every other branch of Catholic Christendom in East or West, long ago.

Indeed, we Missionaries especially, who are as little encumbered as possible by the survival of eighteenth-century traditions—who have none of those "ill weeds" to root up as we march forward on the happy path of discovery, should feel that we are GOD'S instruments in beginning a happy work of restoration. And although other lost blessings may need to be recovered besides this, we could hardly have better employment than in bringing back the heavenly succour to souls, when lying under that condition which most of all appeals to the compassion of the faithful—their last mortal extremity.

Here, too, would seem to be one special vocation for Missionaries in the present day—to restore the proper balance between the use of Sacraments and that mere preaching of doctrines, which was considered until lately the one thing needful. In England we still too often hear the Clergy described—and this is one reason why so few will follow their lead—as men who explain the Bible precisely as they like, and expect all to bow down before the Book so explained. In the Mission-field, however, they can shake off those fictitious pretensions, if they choose to do so. And there is cause for sincere thankfulness in the improvement already effected in so many of our little Dioceses. What a great thing it is for a Missionary Bishop,

when from the deck of his small schooner he first discerns the white line of the little sea-side settlement he is approaching, not merely to recognize at once the Church by its unmistakeable Cross on the eastern gable, but to know that, however poor and mean the building, it is safe to contain within a properly-vested Altar and a Font: and that the people's eager welcome of their chief Pastor arises always from their desire to receive from his hands the Sacraments—perhaps of Baptism, certainly of Confirmation and of Holy Communion! We Missionaries are bound to be preachers: but it is a great point gained when our people have learned that the preaching is to conduct them to the Sacraments; that a blessing from the sanctuary is worth more than a voice of exhortation from the pulpit; and that to expound the Word of GOD, (as Bishop Andrewes says,) is not so great as to consecrate and administer the Body of CHRIST.

In our more private capacity, also, we are commonly able to enjoy most Sacramental privileges without stint. Frequent Celebrations or Communions are required by the circumstance of our having to visit so many altars: our hands are apt to be full enough in respect of Baptisms, and we can aid one another, like Hooker and Saravia, in the matter of Confession. Never were means of grace more plentiful, more accessible than now. In a *literal* sense, perhaps, some of us may dwell "in a barren and dry land, where no water is." But assuredly neither the sixty-third psalm, nor the forty-second, is likely to be often required for use as an act of *spiritual* communion. We are filled with the good things of GOD, too often and too regularly to know the hunger-pangs of starving souls.

A short quotation from Pusey will stand as a fit conclusion to this chapter, in which our thoughts have dwelt so long on the boundless riches of Divine grace, secured to us in our beloved Missionary Church.

"It may be," he says, "that in past times of our negligences our SAVIOUR withdrew His Sacraments from us, lest we should injure ourselves. Now He is everywhere calling men to be His, and those who are His, to be wholly His. He is calling to new degrees of devotedness, devotion, love; to higher, more self-denying, self-subduing service. He is setting a higher measure of grace before us, not of mere amiable, benevolent characters, fulfilling with ease the ordinary duties of life . . . but He is teaching us to make Him in all things our End; to live the hidden life in Him; in all things to behold Him; to desire nothing in comparison of Him; to make His Cross our glory, and our stay; His Wounds, our meat and drink; His Will, our only will; His Passion, our defence; His Death, our life; His Resurrection, our one endless and unfailing Hope." Amen!

Chapter XI.

THINGS AFTER DEATH.

"Strangers and pilgrims on the earth . . . . they desire a better country, that is, an heavenly."—Heb. xi. 13, 16.

"Death is swallowed up in victory."—1 Cor. xv. 54.

INTRODUCTION.[1] The doctrine of a future state, which could never fail to be reckoned of primary importance and intensely interesting, has in these last days assumed still larger proportions in the minds of most thinking men. There is perhaps a bad side to this as well as a good. For besides what we see everywhere, the spirit of free inquiry rising to a pitch of boldness quite unprecedented, it would seem that this subject, particularly, is one which modern speculation affects, and as to which the greatest licence is permitted in diverging from the old paths.

This divergence is mostly in one direction. The modern ideas on a future state make chiefly for Materialism. This, in spite of appearances to the contrary. Spiritualism, which a few years ago threatened to become potent in London, may probably again have its seasons of revival: the newer theosophy is understood to mean a strange amalgamation of western and eastern fancies, founded on a common ad-

[1] It may be a question whether this confident expectation of a future state combined with materialism is so common a phenomenon as I have supposed. It will be said, that materialism generally goes with infidelity. However, I think there can be no doubt that many are fascinated just now by the fancy of a continuity between the terrestrial and the celestial; as if heaven would be in truth, and literally, no more than a "new earth."

miration of the Nirwána of the Buddhists: but yet it is not really for absorption into the Soul of the universe that men are contending, nor are they sighing for any conceivable εὐθανασία by extinction, however painless and placid. All the more vigorous speculators, at least, are Materialists. They want to live for ever, and to secure for themselves the fullest measure of individual physical enjoyment; combined, it is true, with a glorious supremacy of the intellect, but not as if the "unclothed" soul could be considered the perfect development of human nature, without a body accompanying. And perfect development is what they expect hereafter. Some of the sayings of S. Paul are very acceptable to their notions, as when he declares that the creature (or Creation) shall be "delivered from the bondage of corruption into the glorious liberty of the children of GOD." Age after age, they say, has man been striving to rid himself of that bondage, of vanity and corruption: by slow degrees he has been breaking the bands of ignorance, superstition, vice, selfishness, vulgarity; at last he will have learned every lesson that can be imbibed here in his brief space of threescore years and ten, and will be ready for a higher and less transitory condition. What, and where, that new existence may be, is of course for the present undiscoverable. The tendency of philosophical speculation is rather to suppose a spiritual body and a spiritual life, scarcely identical in any degree with the present. Others, who cling fondly to the hope of recognizing old friends by voice and feature in a future state, must expect, one would think, a reconstruction not merely of the body of flesh, but of the material earth which it now inhabits. But, at all events, *some* new sphere of being will be assigned to man—nay, *must* be assigned to him, so they think, because his improved self-development will constitute a claim which cannot be ignored; thus the children of the Resurrection will be gathered together into brilliant cities where all may be said to reign, through their complete

immunity from degrading influences on mind or body; allowing however always a priority of dignity to the most virtuous and accomplished, somewhat after the teaching of the parable of the talents. Heaven, in short, will be a highly intellectual Oxford, but not lacking the magnificence of Kensington or Fifth Avenue: as to Hell, there is perhaps no great use in asking what it may be like, because the road to Hell has been absolutely barred by the new philosophy of progress, and everybody is sure sooner or later to receive the crown of everlasting life.

This may be called the less trustworthy side of what is now being propounded on the subject of things after death. For the speculations aforesaid go beyond that cautious humility which alone would be becoming in a Christian, and are therefore, certainly, open to serious objection.

But there is a very good side also. With all allowance made for the intense self-consciousness of the age, we must not lose sight of another highly laudable motive, which renders the thought of a future state attractive to very many—even if not always to the philosophers aforesaid. That motive may be described as "love stronger than death." The growth of brotherly love in our own time is indeed a thing to marvel and rejoice at, in every one of its numberless manifestations. How the saints departed must exult in it, especially those whose own day of trial was in the fierce middle ages, for instance! What a difference would not S. Anselm or S. Bernard find if they came to earth now, discovering the many families or groups of families in which the principle is habitually and generously acted upon—ἡ φιλαδελφία μενέτω! And yet, almost within our own recollection, men had seemed to come to a full stop when in view of *the grave*. Death was still to them the "ultima linea rerum." They seldom or never mentioned their departed friends. If they did, they would distinguish their names by a compassionate epithet, sounding strangely at variance with the confident

statement that they were "in Heaven," which commonly followed. On the whole, the departed were banished from the recollection of the survivors. But now, happily, all this is changed. Mourning relatives begin more and more to take refuge in C. Wesley's beautiful thought—

> "One family we dwell in Him,
> One Church above, beneath:
> Though now divided by the sea,
> The narrow sea of death."[1]

That sea begins to look to them like a very narrow strait, and they are determined to travel across it with their loving prayers and benedictions, if they may. And they want to know all that may be known about Paradise, its people, and the LORD JESUS, Who reigns over them; against the hour when their own call may come, when they trust to be re-united to their beloved, gathered together with them around their SAVIOUR'S Feet. On the whole, we may say that this re-awakening faith in the doctrine of a future state is a very signal and touching example of the power which even human affection has, if holy and pure, to induce men to believe things most inaccessible to mere reason; and this in an age which is supposed to have cast off every other guide except reason! It is a wonderful illustration of how the Catholic Faith lays hold of man under all phases of his mortal condition, and the more he struggles to break loose on one side, tightens its hold more on another: not giving him over to infidelity till he has made full proof of the claims revelation has on his obedience; first in joy, then in sorrow: amid the bustle of life for awhile, and then in view of the great loneliness of death. There is, no doubt, a fear lest this very tenderness for the dead should encourage a disposition already

[1] The present writer must however guard himself against the charge of agreeing with this hymn *in toto:* as the author would seem to have very imperfectly grasped the doctrine of an *intermediate* state.

alluded to—to refuse to look at any but the most soothing pictures which fancy can create, and to become virtual unbelievers in a state of final reprobation: not willing to allow even a temporary chastisement of sins hereafter, not seriously anxious at all for ourselves or those whom we love. Here is of course a danger. But surely not so great as is the gain, if we have lived to see this deeper, more lively appreciation of the Communion of Saints; not to be broken, not to be injured at all, (as Bishop Pearson says,) by the interruption of death. With that revival of faith an established fact, we are sure that in speaking of a future state and an unseen resting-place of souls, we speak that which men love to hear; and thus, assured of their interest, we may cherish a bolder confidence when we proceed to combat their errors. Those errors are dangerous, and must be combated: yet, if pious minds and loving hearts entertain them, their existence may betoken nothing worse than an exaggeration of pity, not rightly balanced either by fear of GOD'S holiness or reverence for His justice. And in such cases no more will be needed than to speak the truth in love, to ensure its cordial acceptance.

Let us now consider what ought to be held as of faith, concerning the Quatuor Novissima, or Four Last Things, as they are often called, viz., Death, Judgment, Heaven, and Hell.

DEATH. Part of the teaching on Death is derived from experience and ocular demonstration. For instance, the spectacle of bodily decay ending in dissolution, the awful stillness of the lifeless form, the fulfilment of the sad and humiliating law, by which earth must to earth, ashes to ashes, dust to dust,—these, together with the combined certainty and uncertainty of their occurrence, the certainty that all must die soon, the uncertainty as to *how* soon, are the causes of what S. Paul has called the "sting" of death,

and our Burial Service describes as a "fear" which may move souls in their last hour to fall from GOD. "Men fear death," said Lord Bacon, "as children fear to go in the dark." And although he presently adds, "There is no passion in the mind of man so weak, but it mates and masters this fear . . . Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it" (compare Ecclus. xli. 2), "even pity hath provoked many to die;" still the question is rather of what a man would feel in calmer moments, and not when under the influence of any vehement or absorbing passion. And Shakspere's well-known lines, frightful though they sound, are probably not far in excess of what many would naturally suffer, in self-torturing anticipation of the horrible blank :—

> "Ay, but to die, and go we know not where;
> To lie in cold obstruction, and to rot;
> This sensible warm motion to become
> A kneaded clod; and the delighted spirit
> To bathe in fiery floods, or to reside
> In thrilling regions of thick-ribbéd ice;
> To be imprisoned in the viewless winds,
> And blown with restless violence round about
> The pendent world; or to be worse than worst
> Of those, that lawless and incertain thoughts
> Imagine howling! 'tis too horrible!
> The weariest and most loathéd worldly life
> That age, ache, penury, and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death."
>
> *Measure for Measure*, Act iii., Scene 1.

"To die," says the author of the Spiritual Exercises, "is to bid farewell to fortune, rank, pleasures, friends, your own body: to be abandoned by all whom you leave behind—friends, who will forget, heirs, who will dispute over your possessions, relations, who will soon tire of hearing your name; to be laid in a grave; to pass into a state nearest to nothingness. Reason tells me that I must die: all other

questions about the future are answered by "Perhaps," but this by "Certainly."

Now the province of a Christian teacher is to remove this paralyzing fear, not by "the succours which reason offereth," but by the higher light of faith, and the fast anchor-like hold of a hope "which entereth into that within the veil. A Christian must learn to view death like S. Bernard, applying to it the beautiful phrase from the fourth, or Compline, psalm :—"I will lay me down in sleep and take my rest, for it is Thou, LORD, only, that makest me dwell in safety." Or like S. Francis, praying from the 142nd psalm ;—"Bring my soul out of prison, that I may give thanks unto Thy Name." Or, as the old Office for the Dead applied the 116th ;—"Thou hast delivered my soul from death ; mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living." Or, best of all, as He applied the 31st, of Whom both that and every psalm was written :—"FATHER, into Thy Hands I commend My spirit."

Not that we are to keep silence as to the warnings, nor treat the natural dread as entirely dispelled by Gospel light. Inspired writers enlarge upon the withering of earthly hopes, the separations, the loneliness, the loss of all things ; they pourtray with all a poet's skill the most painful features of decay and dissolution. (See Job xiv. ; Psalm xc. ; Eccles. xii.) They declare sin to have been the one cause of death ;[1] and exhibit this as the only worthy penance due

[1] To this doctrine it is supposed that there are two objections : (a) from the impossibility of maintaining that the human frame, formed from the dust of the ground, could ever have been other than mortal ; (b) from the probability of men having existed on the earth long before the date commonly assigned to Adam. The best answer to (a) is that, certainly, the human body was always naturally mortal ; but that, if Adam had continued in the state of supernatural righteousness in which he was constituted originally, his body would have been preserved immortal by the indwelling HOLY SPIRIT, and by virtue of the fruit of the tree

to that. (Gen. iii. 19; Wisdom i. 13, 16; Rom. v. 12; vi. 23.) Then they add the appalling thought, that it is the crisis of man's probation, leaving no room for repentance afterwards.[1] (S. Matt. v. 25; xxv. 11, 12; S. Luke xvi. 23, 26; S. John ix. 4.) And lastly, they speak of death as bringing the soul where it must abide the judgment of an all-holy GOD. (Heb. ix. 27.) Hence those fervent exhortations to repent speedily, (as in Rom. xiii. 11; Heb. x. 26—32;) we "know not what shall be on the morrow," and "our life is even a vapour, that appeareth for a little time, and then vanisheth away." So, to begin with, the light of revelation must be said by no means to remove, but very greatly to enhance, the solemn awfulness of dying. For whereas the light of nature cannot afford positive proof of any passage to a new existence, faith shows us not merely a gate, but the Judge standing within it, and in His hands the keys—eternal consequences resulting, and following at once by His command, from the spiritual condition in which we have come to our last hour.

Considerations such as these must always form one of the most powerful weapons in the hands of a preacher. Indeed, it has been said, there is no mission-preacher like the

of life: so that it is still true to say that death came to him by sin. To (b) it might be answered that the existence of a human *animal* is conceivable before man was made "in the image of GOD." But the better way is to suppose that dates have been left a good deal uncertain in the earlier part of Genesis, so that if science really requires that they should be thrown back, we are free to do so. However, everything points to Adam as the one fountain-head of the human race.

[1] Mr. Joseph Cook, of Boston, U.S.A., answers in the affirmative the question, Does death end probation? adducing his proofs from the following texts: 2 Cor. v. 10; 2 S. Peter ii. 9; S. Luke xvi. 26; Prov. xxix. 1; S. Mark viii. 38; S. Matt. xvi. 19; 2 Cor. vi. 2; Rom. viii. 13; Heb. ix. 27; S. John viii. 21; Rev. xxii. 11. "We are to be judged by the deeds done *in the body*, and under the laws by which character tends to a final permanence, good or bad."

angel of death. If hard insensibility and obstinate pride will not quail before the vision of that dread messenger, nor be hushed at the echo of that inexorable summons, such natures must truly be "seared with a hot iron" and past feeling. And so the Church, in her wisdom, has set the thought of the shortness of life at the head of her Lenten exhortations. We Anglicans have lost, alas! the expressive ceremony of the ashes, with the "Memento, homo, quia pulvis es, et in pulverem reverteris;" but on the other hand, nothing can be better than the expostulation in our Commination Office, so tenderly severe, so pathetically eloquent.

But such preaching should be addressed generally to those in full health and strength, or at least, still able to take part in public worship. In the sick room we scarcely dare to move men much by the "terror of the LORD." For they cannot bear it. We may incite them to contrition by the recollection of the Divine goodness—most of all by the memories of Calvary, and their own unworthy return for such great love; but we refrain from removing the vail which hangs over the dark valley, for fear of afflicting them with despair, which the enemy may quickly make his own weapon for destroying them. Let us proceed, then, to speak of the consolations which our holy faith supplies, to all penitent humble spirits.

We will now suppose a case in which the approach of death is no sad surprise, but has been carefully prepared for before the evil days came, and "the years when thou shalt say, I have no pleasure in them." "He cannot die ill," says Pusey, "who has lived well; . . . the habit of youth is the wont of middle age, the inured custom of advanced age, the necessity of old age, the ruling thought in death. What can men do at the last but repeat what they have done before? If they have confessed before, they make what confession they can. If they have communicated before, they fortify themselves once more for their last

conflict, with their Redeemer's Body and Blood; still creatures of habit." And Jeremy Taylor gives invaluable advice, which deserves quotation at some length. "When we come to die, we shall be very much put to it to stand firm upon the two feet of a Christian, faith and patience. When we ourselves are to turn our former discourses into present practice, we shall find it to be quite another thing, to be willing presently to quit this life, and all our present possessions, for the hopes of a thing which we were never suffered to see. . . .[1] The same is the case of patience, which will be assaulted with sharp pains, disturbed fancies, great fears, frauds of the devil, &c. We ought therefore in the whole course of our lives . . . to call upon GOD to give us patience and great assistances, a strong faith and a confirmed hope, the Spirit of GOD and His holy angels, . . . to resist and subdue the devil's temptations and assaults . . . that our heart break not into intolerable sorrow and impatience, and end in recklessness and infidelity." Then he adds, "Be careful not to lead a soft, delicate, and voluptuous life; but a life severe and holy, . . . a life of warfare and sober counsels, labour and watchfulness." "There should be daily self-examination, and the practice of charity, with almsgiving and forgiveness of injuries. When faith fails, and chastity is useless, and temperance shall be no more; then charity shall bear you upon wings of cherubim, to the eternal mountain of the LORD." But when all this has been attended to, there will often remain after all an afflicting sense of the great change that is coming. Here, then, the office of Christian consolation begins, by showing

[1] Père Gratry speaks of an intellectual terror—the having to grapple with absolute doubt—all or nothing; the thought that perhaps there may be "no CHRIST, no future, no FATHER in Heaven, no GOD, no soul;" this comes sometimes at the last, to "the greatest souls and most vigorous minds;" and is therefore no sign of being abandoned by GOD, but still a trial which one cannot help dreading.

that the existence of fear is not necessarily any sign of loss of grace. "Do not let us imagine that to be the most beautiful death which is most free from all shrinking and terror. The disciple is not greater than his LORD; and CHRIST Himself, Who conquered death, has vouchsafed to reveal His own dying anguish to us. Souls in which life is strongest feel the terror of death most keenly. But none has ever felt it as JESUS did."[1] (Henri Perreyve.) Again, all pure souls must shrink from drawing near to GOD'S perfect holiness—the more unspotted themselves, the more they will realize what He must be, Who dwelleth in light that none may approach unto. And moreover, these fears are closely connected with physical decay; and, when thus considered, are not such as we ought to wish to be without, since our bodies were given us to be the material of sacrifice by suffering. And this is to be the crowning sacrifice, the self-oblation which consummates the cross-bearing of a lifetime. But yet, in the end, perfect love must cast out fear:—

"We have confidence in death, as we look to JESUS. By His Incarnation He is near to us even then. Death is even a new bond of fellowship with Him. And we see that—(a) He Who became mortal makes us immortal; (b) He Who has given us grace to die to sin, uses death to set us free from sin;[2] (c) He Who has conquered death in His own Person will supply all our need at the hour of death." (Benson.) Everything seems to depend on having the desire to be with CHRIST, and a confidence in leaning upon Him. Then we shall think not merely of the joy of passing into His more manifested Presence—from the vail of the Sacraments to the open vision—but even before that we shall unite ourselves with His fervent desire to offer

[1] See also Canon Scott-Holland's "Good Friday," pages 72, 73.

[2] S. Aug. De Civ. Dei, lib. iii. cap. iv. "Quod tunc timendum fuerat, ut non peccaretur; nunc suscipiendum est, ne peccetur."

Himself; we shall enter into the meaning of those words, "Therefore doth My FATHER love Me, because I lay down My life, that I might take it again." Each pang will be sweetened by memories of the Crucified; in parting from friends we shall seem to follow Him as He bade farewell to His Blessed Mother: in the loneliness of dying we shall remember His desolation—but we shall remember the FATHER's arms also.

But S. Paul is the best consoler;—"The last enemy that shall be destroyed is death;" it is, and must be, an enemy, till it be "swallowed up in victory." And yet, even now, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to GOD, Which giveth us the victory through our LORD JESUS CHRIST." "For I am persuaded, that neither death nor life, . . . shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD."

That a short life is no curse to the wise and pure, is beautifully taught in the fourth chapter of Wisdom, vv. 7—15.

Finally, it may be observed that Catholic writers have generally inclined to the side of hopefulness. Thus "I believe," says one, "all deaths to be mercies, since the day our LORD died." And another, "In the soul at the last moment of its passage, on the threshold of eternity, there occur, doubtless, Divine mysteries of justice, but above all, of mercy and love." Let Christians comfort one another with such words as these.

For examples of courage in the near prospect of martyrdom, we have Daniel and the three children, S. Stephen's angel-face, S. Peter sleeping in prison, S. Andrew embracing the Cross. However, it may sometimes happen that a priest will encounter cases of shuddering aversion to some particular kind of death. Or we may meet with persons who long to die under special conditions which they think

desirable, as for instance, surrounded by their children, or after some desire granted, or when some merciful action has been well and kindly done, or some intended offering of money made, or after a reception of the Blessed Sacrament. It is obvious that such longings must be held in check by constant acts of submission to a higher wisdom and love. Not seldom, indeed, they are granted. And yet, if the very thing most dreaded should prove, on the contrary, to be GOD'S Will, it will be found in experience happier far than what was self-chosen. The answer should be always the same: "Whenever and wherever your LORD calls you to follow Him, then and there you are safe. Fear no evil, for He is with you." You may be tossed on the waves of sorrow and fear for a while, but receive Him into the ship, and "immediately the ship is at the land whither you are going."

"JESUS lives! henceforth is death
But the gate of life immortal;
This shall calm our trembling breath
When we pass its gloomy portal. Alleluia."

THE INTERMEDIATE STATE. We believe that on the other side of the "gate," each disembodied, "unclothed" soul passes immediately to what is known as the particular judgment. This cannot be proved positively from Holy Scripture: Heb. ix. 27 merely affirms a judgment after death, without declaring *how soon* after: the penitent thief was allotted a place in Paradise *before* dying, and the same may be said of the apostles and their twelve thrones; only from the story of Dives and Lazarus do we infer such a judgment, and the fixing of a great gulf between just and unjust; for there evidently the final resurrection is to be understood as yet to come. We believe it, however, chiefly because our reason approves it so thoroughly. It is more than probable. The soul's probation will have been com-

pleted, and surely, (unless we choose to revive the heresy of a sleep from thenceforth until the end of all things,) the issues of that probation will not be kept secret, but the departed will know whether they are deserving of wrath or of mercy. Only, as S. Thomas shows, this particular judgment will not suffice without another at the last day; because we are to give account for "things done in the body," and many of these "things" will be bearing fruit by their consequences, for good or evil, long after our bodies have turned to dust, and even to the end of time. For which reason, with others hereafter to be noticed, the Judgment of which we hear most is always the universal one, when "the Son of Man shall come in the glory of His FATHER with His holy angels." But we can have no doubt that the Judge, at this as well as that, will be the SON, to Whom all judgment is committed by the FATHER.

As to the sentence pronounced, this will not of course be final, any more than the account rendered. Full rewards and punishments must be expected only when death has overtaken a man's posterity as well as himself, when there are no more "works to follow him" either directly or indirectly his own, and when his flesh, as well as his spirit, is alive again to answer for the deeds of the whole man. Yet in this sentence will be conveyed at once the irreversible decision of the question, whether he be saved or lost, elect or reprobate, destined for Heaven or Hell. And so, says Bishop Bull, "they who by choice have been wicked here, go immediately into 'their own place' there—a place of wretched spirits, that are continually vexed at the sad remembrance of all their former sins and follies, and feel the wrath of GOD upon them, and tremble at the apprehension of still greater wrath to come." We must not shrink from announcing this in our teaching. Who can tell how many souls ere this have escaped from the wrath to come, who would not have escaped if the "Crucior" of Dives had never

been written? And as S. Peter asks, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Indeed, our doctrine must be strict and uncompromising in whatever we say of the Judgment; else we may prophesy smooth things, but we shall prophesy deceit.

But, if Dives found himself in a place of torment, the spirit of Lazarus was conveyed by angels to Abraham's bosom. And that abode of peace has been, so to speak, christened since our LORD descended into Hades, and is known to us as the Paradise of JESUS. "The place of the departed," says Isaac Williams, "must have derived some great blessing from the sojourn of His righteous Soul among them. He has not only made this place of His saints *once* the place of His abode, but has continued ever since to vouchsafe His Presence to it in some high and peculiar manner." And as His human spirit received "fresh added vigour and activity" for its employment between Good Friday and Easter, (see 1 S. Pet. iii. 18, 19) so is it to be thought that the life of each just soul not only continues without interruption after separation from the body, but receives a fresh "quickening"—a new abundance of spiritual *χαρίσματα*, to qualify it for a sweet and joyous existence, in the Garden of the blessed. There it shall rest in peace, spending a long *σαββατισμὸς* until the Archangel's trump shall sound. For JESUS is there, in Whom all live; and by His power saints are kept "unto salvation ready to be revealed in the last time." Wherefore they are "confident, and willing rather to be absent from the body, and to be present with the LORD."

It is, however, by no means certain, nay scarcely credible, that all of those who have died in a state of grace pass at once to the full joys of Paradise. The Roman Church's doctrine of Purgatory,[1] is thus stated by Dr. Moehler: "Not all believers enter immediately into bliss. According as

[1] Not the grosser "Romish doctrine" condemned in our Article xxii.

they quit this life either slightly touched by Divine love, or effectually freed from the stains of sin, they pass into different forms of a new existence. The former are transferred to a state suited to the still defective moral and religious life of their souls, and which is destined to bring them to perfection. They are included in the suffering Church, for they are not only passing through the fire of purification, but are subject to punishment: for it depended only on themselves, by the right use of their free-will during their earthly career, to have established themselves in a perfect, intimate, and untroubled union with GOD. But as to the mode of punishment, and the place, the Church teaches nothing further; and when we use the expression 'purifying fire,' we employ it only in the usual figurative sense." How entirely and heartily such Anglican writers as Pusey agree with this, may be seen from the following extract:—"S. Irenæus thought that the intermediate state was a preparation 'capere Deum.' A soul, which has any spot of sin, could not endure itself in the brightness of the Almighty Presence. And we part hence, with our old habits ingrained in us: thoughts, which are the spectres of past sins, coming to us unbidden: our besetting sins still unextirpated . . . our prayers distracted, dry, often tepid . . . Theirs is a suffering pining, longing, yet consoled by the absolute certainty that the Beatific Vision is only delayed. Joy of joys, they cannot sin. Temptation itself will have ceased. They cannot will anything except the all-holy will of GOD. There can be no impatience there. But whatever their past has been, those souls can do nothing to undo it. The time of probation is over; there is no peril of forfeiting, but no opportunity of gaining by grace. The soul feels itself separate from GOD, simply by its unfitness. 'The eyes fail with looking upward,' but it may not see Him. It cannot hasten the time by a single second. But *we* may hasten it. Our prayers avail to

abridge the time of waiting.[1] 'They, without us, should not be made perfect.'" How well this harmonizes, too, with Newman's "Dream of Gerontius!"

"*Angel.* Thou wilt be sick with love, and yearn for Him,
And feel as though thou could'st but pity Him,
That One so sweet should e'er have placed Himself
At disadvantage such, as to be used
So vilely by a being so vile as thee . . .
Now sinless, thou wilt feel that thou hast sinned,
As never thou didst feel, and wilt desire
To slink away, and hide thee from His sight;
And yet wilt have a longing aye to dwell
Within the beauty of His Countenance.
And these two pains, so counter and so keen,
The longing for Him, when thou seest Him not,
The shame of self at thought of seeing Him,
Will be thy veriest, sharpest purgatory.[2]

Soul. Take me away, and in the lowest deep
There let me be:
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn;
There will I sing my sad perpetual strain,
Until the morn.
There will I sing my absent LORD and Love:
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day."

Catholic teaching on Purgatory is directly opposed to the

[1] Psalm cxxx. (*De Profundis*) would seem to be used by the Catholic Church in strong sympathy with the souls thus waiting, and as if in their persons.

[2] So Bishop Lightfoot says, even of an earthly Retreat, (Cuddesdon Addresses, 311):—". . . . in th Presence of JESUS CHRIST, torn asunder by two opposite forces. There was the fear and trembling before His holiness, and there was the intense craving for His sympathy and His Countenance. You felt at once a double agony—the repulsion and the attraction of CHRIST."

highly improbable theory, that all souls, immediately on quitting "this tabernacle" of flesh, are either exalted to the consummate bliss of Heaven, or plunged into the abyss of Hell: a theory, which, as Dr. Moehler shows, would be in entire accord with Calvinistic notions of a mechanical salvation depending solely on the forecounsel of GOD, apart from the personal effort of man to correspond with grace given; but can by no means be reconciled with the doctrine of free will, and individual responsibility. If precious opportunities have been wasted here, and little pains taken to work out one's own salvation, a man may indeed be saved, even at the eleventh hour, if he repent, yet "saved so as by fire." He must be chastened, purified, enlightened, till the dross of his sinful passions is done away, and he is made meet to behold the Face of the All-holy. For "our GOD is a consuming fire." How this will be in the case of those whom the last day finds still alive on the earth, we cannot tell; possibly, as Pusey says, S. Paul's description of the trial by fire "*in that Day*" may imply that the judgment itself will be prolonged. But questions of this kind we must be content to leave unanswered here. What is certain is, that, although death is the crisis of probation, the consummation of spiritual discipline and enlightenment is not then, but at the "coming of the LORD." (See Philip. i. 6, &c.; and compare Prov. iv. 18.)

Hence follows the practice of prayer for the faithful departed. Dr. Luckock, in his treatise called "After Death," has set down at sufficient length the evidence for this, first in the Jewish Church, and then in the Catholic. The inscriptions on tombstones, or in the Roman Catacombs, which are so numerous, might possibly be taken as expressing merely the pious wishes of mourners, uttered in the first hour of bereavement. But the primitive Liturgies contain a more valuable testimony. They prove, by petitions of this kind included with other intercessions, that the faithful

departed were regularly commemorated at the Altar at Communion-time; just as S. Augustine desired should be done for his mother. (S. Aug. Conf. ix. 37.) And these prayers, like S. Paul's for Onesiphorus, would be directed especially towards the obtaining for them a merciful judgment at the last Day.[1] Most common of all, however, was the mention of peace and rest, and of the shining of GOD's countenance on the beloved ones gone before; while the memorials in the beautiful Liturgy of S. James are cast to a great extent on the Jewish model, making mention of the orthodox "from righteous Abel unto this day," and entreating that they may have rest "in the bosom of Abraham, Isaac, and Jacob."

"The departed," says Pusey, "are included in our Eucharistic prayer, that 'we and all Thy whole Church may obtain remission of our sins,' &c. That we have no more to do with those who loved us here, must be false, because it is so contrary to love. It belongs to the Communion of Saints, that they, in the attainment of certain salvation, and incapable of a thought other than according to the mind of GOD and filled with His love, shall pray and long for us, who are still on the stormy sea of this world, our salvation still unsecured; and that we, on our side, should pray for such things, as GOD in His goodness wills to bestow upon them."

Early in the third century, the martyr S. Perpetua is said to have seen in a dream her young brother delivered by her prayers from the place of torment where she saw him. But there is no sufficient authority for bringing those who died in wilful sin within the range of the operation of the Church's prayers. S. Augustine says, "Sunt quos omnino nihil adjuvant ista; sive pro eis fiunt quorum tam mala sint merita, ut neque talibus digni sint adjuvari; [sive pro eis quorum tam bona ut talibus non indigeant adjumentis."] Hence the direction that our Burial Office, (though no longer con-

[1] Later this solicitude found its most perfect and pathetic expression in the *Dies Iræ*—Sir Walter Scott's favourite and death-bed companion.

taining any explicit form of intercession of the kind,) should not be said for any that die excommunicate.

Invocation of Saints is recommended by the testimony of S. Basil, S. Gregory of Nyssa, S. Ephraem, and S. Augustine; and by many inscriptions in the Catacombs; but both the Bible and the primitive Liturgies are silent on the subject. In the Lyra Apostolica, Newman wrote as an Anglican :—

> "They are at rest :
> We may not stir the heaven of their repose,
> By rude invoking voice," &c.

One cannot but wonder at the imputation of *rudeness;* nor does the sentiment agree with some exquisite lines which follow on the next page :—

> "A sea before
> The Throne is spread ; its pure still glass
> Pictures all earth-scenes as they pass.
> We, on its shore,
> Share in the bosom of our rest—
> GOD's knowledge, and are blest!"

For if so, surely they know what we are doing, and there can be no rudeness in speaking to them. The lawfulness of the practice, however, must depend on whether spirits departed, even the most pure, do "share GOD's knowledge."[1] If they are already of the Church triumphant,—if the Church's triumph has begun already,—and if, even now, according to the later Roman teaching, they reign with CHRIST, then we may suppose that they also enter into His mind for the Church militant here on earth. But there is another school of thought, also Catholic, which maintains that Paradise is rather a state of expectation, and

[1] If so much can be established, the present writer can come to no other conclusion than that Invocation is right; but it must not be made part of a Missionary's public teaching, because our Prayer Book knows nothing of it. (Article xxii. need not be understood as condemning it, except in its "Romish" exaggeration and perversion.)

the kingdom reserved until after the final Resurrection and Judgment. The present writer's own preference would be for the more exalted view; but it is well not to be too positive here. And invocation, however widely prevalent, is not considered even in the Roman Church as obligatory.

Much of the language of the Book of Revelation is especially mysterious as to time, and leaves us in doubt whether the bliss there spoken of be present or future. In the middle ages, when the Crusades had awakened a passionate devotion for Jerusalem and the holy places, the Church's warriors, whom plenary indulgences had fortified for their great enterprise, learned to expect an easy passage after death into that other Jerusalem which hath the glory of GOD; and the noble hymns of this period (e.g. "Jerusalem the golden,") helped to raise the dying Christian's hopes to something higher and more glorious than the "Abraham's bosom" which had contented his forefathers. The wild and exaggerated teaching on the pains of Purgatory which prevailed at that time, may probably, by a force of revulsion, have contributed to the same result.

One may end this part of our subject by mentioning, without quoting, two or three classical passages on the deliverance of elect spirits,—S. Cyril of Jerusalem, on the penitent robber, Lect. xiii. 31; S. Augustine, on the death of S. Monica, Confess. ix. 25, &c.; Jeremy Taylor's Holy Dying, chap. ii. ad finem. And by a reference to that most beautiful *Ordo Commendationis animæ*, now used in the Roman Church, with the *Proficiscere, anima Christiana*, and the *Commendo te, carissime frater;* a most profitable study for all who are called to attend on the dying.

JUDGMENT. What follows next, on the Last, Universal Judgment of quick and dead, shall be brief; because only thus will it be possible to keep within the limits of what is of faith. So very much of the language used is metapho-

rical, and so many questions are suggested by what we read, but in no wise answered fully.

It will be well to begin with the principal reason why we believe the Judgment, which is not for our own sakes at all, but our LORD'S. He must reign till He hath put all enemies under His feet. Throughout the continuance of His mediatorial kingdom, He by His unfailing intercession pleading the infinite merits of His Passion, and impetrating the gentle influence of that HOLY SPIRIT, Who comes from the FATHER through Him to claim our hearts, will have been gradually making up the number of His elect—completing the roll of those who are to be His subjects, and citizens of the Heavenly Jerusalem. "Then cometh the end:" for reasons known to GOD only, it will come to pass that there shall be no further creation of immortal spirits joined to bodies of flesh for the purpose of undergoing trial here on earth. (The earth itself also will be dissolved, and by fire: but we can know nothing of the other means to be employed; and speculations as to this, however interesting to the geologist and astronomer, do not belong even remotely to the province of faith, nor concern our practical popular teaching.) But when the end is come, there must be a final and satisfactory vindication of the Mediator, in Whom "mercy and truth are met together." It must be seen and acknowledged by all His intelligent creatures that "He hath done all things well." There must be acknowledgment of the "long long-suffering" of His intercession; acknowledgment of the truth of His faithful witness to the FATHER, by what He has ever taught from the beginning, and especially with His own lips when on earth: acknowledgment of His "good confession before Pontius Pilate" when He testified for holiness against sin, even to the death of the Cross incurred thereby; acknowledgment in short of the truth and justice and love of each step taken on the way of our redemption from the Fall to the Incar-

nation, from the Incarnation to the Right Hand. "He humbled Himself and became obedient," *that* we have seen already. "A Name above every name, that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER;" this we have not seen, nor can we until the great White Throne is set up, and He comes to take His seat thereon "in the glory of His FATHER with all the holy angels." Then, as Isaiah prophesied, "the LORD alone shall be exalted in that day, and the idols He shall utterly abolish." (What may be included in that most comprehensive term "idols"—all that men have loved and worshipped in place of the Revealed Truth Himself—we can only suggest as a topic for meditation.) Then, He Who was judged before Pilate, and condemned, and called a deceiver, and yet held His tongue and spake nothing, will Himself both speak and judge, and all else will be silent before Him. The Day of Judgment will be the supreme and necessary assertion of the glory of the Son of Man, in the face of them that believed, and them that believed not. It will be the reparation for innumerable calumnies and blasphemies, for indifference and forgetfulness, for coldness and impenitence. Like the sun shining out on Calvary after the three hours' darkness, His truth and love will then appear all-glorious, invincible, never thenceforth to be gainsaid nor resisted.

Idola penitus conterentur (Vulg.)

Next after this, we come to the thought of the general retribution; which may be called a reason subsidiary to the first, why we should believe the Judgment. Subsidiary, because the whole foundation of the rewards of the kingdom, as promised to Saints, is in the merits of CHRIST, and in their union with those by faith and patience. "To him that overcometh will I give to sit with Me in My *Throne!*" if the saints are said to sit also on thrones, to be placed on

the Right Hand, and to "judge angels," this is because they will share in the vindication of CHRIST Himself as the Truth, and shine in His Light. By faith they chose Him to be their portion for ever, and in consequence, they too suffered and were afflicted, were persecuted and misunderstood, endured the frown of the world, and the fierce persecution of wicked spirits, took up their Cross daily and so followed Him. In so far, therefore, as they were true members of CHRIST, CHRIST dwelling in them, and they in Him, they share in His triumph. They come to the Light, and their deeds are made manifest that they are wrought in GOD. This too has to be proclaimed and acknowledged openly. Not only must the interminable tale of the world's affronts and injustices, heaped upon the righteous, have received its last addition; not only must "the wickedness of the ungodly come to an end:" but there must be an universal verdict in favour of the saints of GOD, that these have done righteously. On the one hand, a day of mutual congratulation and benediction, when all has been brought to light, even to the secret "counsels of the hearts," and no misunderstandings remain to separate good men—when S. Cyril will no longer misconstrue S. Chrysostom; nor Bossuet, Fénélon; nor Shaftesbury, Pusey. On the other hand, there will be an equally unreserved, though reluctant admission from the lips of the reprobate. (See Wisdom v.) And Satan, no less, will be compelled to add his testimony. "The accuser of the brethren" will be "cast down, which accused them before their GOD day and night."

So long as we are discussing the *judicium retributionis*, we walk as in an explored country. But the *judicium disceptationis* is inscrutable. The "wherefore" is indeed plain enough, but the "when" only in part, and the "how" not at all. Why we should be required to give account of thoughts, words, and works, at the end of all things, and not sooner, (except in so far as they are subjected to the Divine scrutiny

immediately after death,) appears from a consideration already adduced, viz., that the ultimate consequences of things done in the body cannot be ascertained till the close of this dispensation. But the "when" is uncertain, not merely in the sense that "of that day and that hour knoweth no man," &c., but that it is impossible to form even an opinion as to the duration of the inquiry when actually begun. Perhaps the period of purgation is to be included in it, as we have seen Pusey surmising. Perhaps the quickened faculties of those who have risen again with their bodies may be capable of embracing, as it were, in a single glance the conflict of sin with grace, as it has been going on, within and without, during the course of a whole lifetime. But nothing can be known as to this. Nor is anything revealed as to the manner of the inquiry. In the xxvth of S. Matthew, questions are put, not by the Judge, but by those arraigned before His Tribunal.

Again, while it is said that He shall judge all men, some have thought notwithstanding, that both saints and the hopelessly wicked will be exempt, and the *disceptatio* will only concern those occupying a middle position between—which looks rather like identifying the inquiry with the process of purgation, and confining it to that. Forgiven sins have been thought by others to stand outside the range of subjects cognizable. Yet surely for the honour of our LORD it would seem more natural to suppose that these must certainly be mentioned; to the praise, for instance, of that mercy that pardoned David and S. Mary Magdalene, or the love which prevailed over covetousness in S. Matthew, pride of intellect in S. Augustine, and the spirit of revenge in Theodosius. Whether in any degree to be punished or not, one would think that the sins could not be entirely suppressed, which He has so gloriously done away through the Blood that atones and cleanses. And we are told that "GOD will bring *every* work into judgment, with every secret

thing, whether it be good, or whether it be evil." As to the "books" which are to be opened then, (Rev. xx. 12,) we can hardly do better than explain them of the testimony of conscience. For according to what our conscience pronounces, "accusing or else excusing," we shall take our places on the right hand or on the left, "some to honour, and some to dishonour." And then the Book of Life—of which Moses spake in his prayer for the people at Sinai, so long ago—is that "writing of the" true "house of Israel," in which all the heavenly citizens will find their place and portion. For those who are not thus "written among the righteous" there is thenceforth no hope.

Some points specially emphasized in Holy Scripture remain to be noticed. As, that the Judgment will be *sudden* in its coming, yet ushered in by signs, most of which however are traceable, to some extent, in every age, that so the Christian may be ever watchful; that the attention of all will be secured by some irresistible arresting force, as the lightning flashes from east to west, or the trumpet peals forth to the four winds; that the dead, wherever found, by land or sea, will be raised and gathered together; that the great resurrection will precede the mustering of the "quick," or those still alive on the earth, (of whom however Bishop Pearson says, rather strangely perhaps, that they too will die, because death has passed upon all men;) that the meeting with CHRIST will be in the air; that the resurrection-body will be "changed" from the first, or mortal frame, —an expression which leaves us doubtful what the essential principle of continuity between the two may consist in; that this change (probably) will affect in opposite ways the saved and the lost,[1] so that they may be discerned one from

[1] Canon Mason suggests, that our LORD's saying about entering into life maimed or halt, or having one eye, (S. Mark ix.,) may possibly imply a third state of existence, but of limited duration, between the saved and the lost. The suggestion is ingenious, of course.

the other, "as a shepherd divideth his sheep from the goats;" and then much concerning the Judge Himself. He cometh with clouds (perhaps of angels) in the glory of His FATHER, (compare the Transfiguration, but also "all power is given unto Me in Heaven and in earth;") He comes with His "sign" going before Him, generally understood to be the Cross, that so all may perceive by what title He claims to judge us: He comes "in like manner as He was seen to go into heaven," i.e., still wearing the form of a servant; and as such, "every eye shall see Him, and they also which pierced Him;" (though, except they have repented, they see not the Form of GOD;) finally, He sits upon the throne of His glory, and before Him are gathered all the nations. And all kindreds of the earth shall wail because of Him; not indeed the elect, although in them contrition is now perfected, while they gaze for the first time on the glorious scars; but the reprobate, (according to that evil sense which "the earth" commonly bears in passages which concern *morals*,) because of His wrath now about to consume them; as He said, "Upon whomsoever this Stone should fall it will grind him to powder." But as usual, ideas of mercy and compassion are what have been suggested for the most part to Catholic writers by this vision of a Judge Who once became our Brother. The Throne of Judgment is in their view more lovely than the Throne of Grace where He sat before as Mediator; the King is the same Who first reigned from the Tree of scorn on Calvary, and awarded Paradise to a repenting robber. Surely He hath borne our griefs and carried our sorrows, and therefore are those scars still visible where He sits in triumph. We had not an High Priest Who could not sympathize with our infirmities, neither have we a Judge. And though His anger may have burned for a while, and we, in or out of the body, have been a little chastised, yet now "with great mercies will He gather" His people. Let them

look up and lift up their heads, for lo! this is their GOD; they have waited for Him, and He will save them.

And it is true that the coming of CHRIST as King and Judge has been the object of joyous expectation to the saints in all ages. The yearnings of holy men of old for the days of Messiah seem indeed to blend with the Christian's longing, not weaker but stronger far and more fervent, for that great Second Advent which alone can bring to an end the Church's sad and anxious warfare—which alone can accomplish the jubilee of redemption for sorrowing exiles from the Eden that was once their birthright.

But still we must not forget another cause of His being Judge; or rather another direction in which the same cause operates. He judges as *Son of Man*—that is, we are to be judged by His Human Example, for "He hath left us an Example, that we should follow His steps;" and by the knowledge that He has given us of Himself, and of the FATHER in Him; and by the holiness of which we are made capable by the grace He supplies. To say that we shall be judged as communicants, is the most awful of all aspects of the last Great Day. "Friend, how camest *thou* in hither, not having a wedding garment?"

On the whole, the expectation of the last Judgment is to inculcate watchfulness;—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Little use in being clothed again with our bodies, unless our souls are first clothed with faith, hope, and charity; and of these Satan is ever on the alert to rob us.

And (next to watchfulness,) patience of hope, with indifference to earthly things:—"This I say, brethren, the time is short: it remaineth that . . . they that weep be as though they wept not; and they that rejoice, as though they rejoiced not; . . . and they that use this world, as not abusing it: for the fashion of this world passeth away."

And S. James, who writes like one whose mind was full of the Judgment, says, "Be patient unto the Coming of the LORD. Be patient, stablish your hearts, for the Coming of the LORD draweth nigh."

But always with fear added. For He comes to reward all men according to their works, and the sentence spoken from the great White Throne is final and irreversible, as it is also public and known of all. "They that have done good shall go into life everlasting; and they that have done evil into everlasting fire."

HELL. And so we come now to the last great alternative of all. On that Day, after the Judge has given His decision, rewarding every man according to his works, it must be either Heaven or Hell. To one or other of those every child of Adam must be consigned. GOD made us for Himself, offered us salvation through His dear SON, invited us, on condition of faith and repentance, to a full pardon and acceptance in JESUS CHRIST, provided us with the means of grace, set before us the hope of glory. We shall have had our trial, and according to how we have passed through it, shall have been found worthy, or else wanting.

First, then, as regards Hell. Our teaching should be guarded, yet definite and unhesitating. We are required to believe that there is a place of torment, and that the torment will be unending. In all that has been adduced of late by Universalists against the doctrine of everlasting loss, there is nothing that can overthrow the plain statement of our LORD Himself—for in His mercy He would not leave to other lips to proclaim this awful truth—that body and soul may possibly be "destroyed" in Hell; and that there is a sin which shall "not be forgiven either in this world, or in the world to come."[1]

[1] In view of present controversies, none of those passages are here

One point greatly to be insisted on is, that Hell will have been *self-chosen* by those who are condemned to it. It was not prepared for men, but for the devil and his angels. Not one will be doomed on account of invincible ignorance; not one for transgressions that were involuntary. And repentance will be accepted even at the eleventh hour if genuine, though the sins have been "more in number than the hairs of one's head." Repentance is reckoned "mente potius quam tempore"—a momentary sigh of real contrition may undo the terrible record of long years of rebellion against a good GOD. Only, "if there be a GOD Who is holy, just, pure, true, and unchangeable; then, if man is impure, unjust, unholy, and false, and will not change by repentance, as light and darkness cannot exist together, GOD and that soul cannot unite in eternity." (Manning.) If there are souls who persistently say, "Evil, be thou my good," until they have "destroyed in themselves the faculties which might have expanded into faith, hope, and charity," (Mason,) there remains no possibility of life for those souls; they are dead while they live, and must pass into the second death —an existence, that is, without GOD.

Nowhere is it implied that the reprobate will complain of their sentence. There will be surprise at first, (S. Matthew xxv. 44) but not when the books (of conscience) have been opened. Then they will be "speechless," not from astonishment, but because they will know that their doom is just, and what they have prepared for themselves.

An immense deal of false sentiment has been awakened of late on this subject. Let us be temperate in our condemnation of it, however much as Missionaries we may resent its miserable tendency to discourage all zeal for conversions. It may be kindly meant, nevertheless; but it is false. We do not condemn *others*, in thought or desire, to

quoted, in which the argument depends on a particular interpretation of the word *αἰώνιος*.

everlasting punishment; (though it may be that the saints will rejoice (Rev. xviii. 20) at the final triumph of good, and the removal of what hindered it.) But we keep our faith in Hell to be a warning to ourselves individually, and a continual spur to our efforts to save others threatened by the same doom. To say that they are in danger is not to condemn them. Our Blessed LORD gave no encouragement to speculation on the number to be saved or lost. However, if a fuller answer be required to modern objections, the reader is referred to Dr. Pusey's "What is of Faith," &c. And to Canon Mason's "Faith of the Gospel"—an admirable book, in which the awful consequences of persistent wickedness are pointed out not less kindly than firmly.

The pains of Hell are said to consist partly in the *pœna damni*, (the loss of GOD,) and partly in the *pœna sensus*, (the suffering, whatever it be, which is described as "by fire.") In our popular teaching it may be best to dwell chiefly on the former. The extreme of human misery will consist in the mind being entirely deprived of the Divine Light, and in the affections being obstinately turned away from GOD. But we must be careful not to speak as if there would be any longing desire for GOD and the bliss of Heaven. Regrets would rather be for sinful pleasures which can no longer be enjoyed: if GOD were desired, He would also be loved, and if love entered into Hell, Hell would cease to be. The language of some well-known devotional books is often ill-judged as to this. With regard to the other kind of pain, whether from the stings of conscience or from some grievous physical suffering, it must be evident that few in these days can endure to hear of it. And yet some, surely, would bear witness with intense thankfulness to the safeguard and protection, under assaults of fiery temptation, which they have found in precisely that horrible dread of a literal hell-fire, which the present age

repudiates with such disgust. But it is a fear which hardens if it does not melt, and those who profit most by it are generally souls initiated early into habits of child-like reverence: to reckless natures it will only bring despair.

As to whether alleviation of the pain, of either kind, is possible, we can hardly form an opinion. But it should be remembered that the "*wages* of sin is death;" there could be nothing inflicted beyond what justice absolutely requires, even from the first. "Vengeance is Mine, I will repay, saith the LORD;" but His Vengeance is not passionate or excessive like man's. On what, then, could hopes of alleviation be founded? On any *μετάνοια*, or change of heart, in the reprobate? But would they not rather continue to add sin to sin? (Consider Rev. xxii. 11.) Even if deprived of many of the former opportunities, the lust of the world having passed away, still the reprobate mind would remain.

It is a foolish cavil, when men talk of the "infinite" punishment of Hell as disproportionate to the offence. It would be infinite only in its duration, and this merely because so long as the sinner remained impenitent he would be punished, or rather, would be his own punishment.

So long as we keep to what is revealed, there is nothing to disturb the faith of a child of GOD, nor to impair his absolute trust in a Heavenly FATHER'S love.

HEAVEN. That the bliss of Heaven will consist in the Beatific Vision, i.e., in the sight of GOD ever-Blessed, is what we all know and are assured of. (See Psalm xvii. 16; 1 Cor. xiii. 12; and especially, 1 S. John iii. 2.) There are no doubt difficulties about the "when," as in all that concerns things after death. On the one hand, Roman theologians maintain that those who, either in the body or out of the body, have been cleansed from sin, are taken at once into Heaven, though before the last Judgment, (1 Thess. iv.

14 sounds as if this might be true,) and there see GOD as He is. If we accept this, the lawfulness of invoking saints in prayer must follow. For, "if they behold the brightness of Almighty GOD within, there can be nothing *without* that they know not." Then, on the other hand, some have conjectured that there will be at last a gradual admission of the saved into Heaven, *these* being reckoned as the "first fruits of His creatures," and *those* among the nations of the redeemed who are yet to be brought in, who will owe their ultimate salvation very much to the zeal and charity of their predecessors. The upholders of this opinion would say that all cannot be equally ready for admission into Heaven at the Judgment, considering the ignorance and imperfection of so many. But if we suppose a previous purgation and illumination before the Judgment, or even an extension of the Judgment itself, there seems no reason then for excluding any from immediate enjoyment of our King's gracious welcome, spoken from the Judgment-seat. And this conclusion is helped too by what we know of degrees of glory, under which the elect will certainly be ranged according to their merit. Every one who loves Dante has gazed with him upon the concentric circles of stars given as habitations to each of the blessed according as his work has been; the wise placed in the sun, the happy warriors in Mars, and so on. For "one star differeth from another star in glory," and while "he that is righteous shall be righteous still," "he that is holy shall be farther sanctified"—there will be a correspondence between the reward and the particular path of duty which led up to it. But nothing of envy or jealousy will occur to mar the heavenly peace, because each will have attained the full measure of happiness of which he is capable, and because (as has been said so exquisitely,) "each has what he has not, in that he has it in his brother." And all will be as the angels, worshipping and praising GOD unceasingly, by a self-devo-

tion which is no longer achieved by painful mortification, but is become a perpetual joy and delight. As the very fact of the Holy Nativity called for Gloria in Excelsis, so the very life of the redeemed, by reason of its perfect correspondence to the Creator's intention, will be an endless Te Deum and Alleluia.

GOD Himself, and nothing less, is the Christian's reward. And as sun and moon are said to be useless for those who will have the glory of GOD, and the Lamb, to enlighten them, so probably we ought to say that the bliss of Heaven would be complete, though GOD alone were there to be loved, or though we were separated from conscious fellowship with any other. But it is not so. Heaven is our FATHER'S House; and every tender human affection that was innocent and lovely here will have its perfect reproduction there, among the children adopted in JESUS CHRIST. Possibly, indeed, the old family ties of earth will be to some extent superseded by the closer relationship with Him, "the FATHER, of Whom the whole family in Heaven and earth is named." But JESUS and His Mother and S. Joseph are together, and the permanence of the Nazareth-house is our confidence that other mothers and other sons, and other husbands and wives, will be re-united above. Then, again, Heaven is the Holy City Jerusalem; and "Jerusalem is built as a city that is at unity in itself." There will be the realization at last of all the fairest dreams of patriots, and the rapture of poets, and the musings of philosophers; the tribes of the LORD will have come to their country, and there is not one feeble person among them: the "multitude of them that" see and know "are of one heart and of one soul; neither say any of them that aught of the things which he possesses is his own, but they have all things common." Here, men look at liberty, fraternity, equality, and talk of them much, and court them, more or less sincerely; but there will be the liberty of glory—our πολιτεία

and our πολίτευμα alike; a citizenship of wondrous intelligence, and confidence, and power.

These things teach and exhort. If the eschatology of the present age is materialistic, as was said at first, we can show how the truth is akin to this, and yet a thousand times better and grander. Certainly, the Church teaches the immortality, not of the soul, but of the man. The Sadducees erred greatly in rejecting the Resurrection of the body; for "human life requires an organism for its completion and manifestation." We could not attain to the fulness of that life, unless we assumed bodies fitted to be tabernacles for liberated spirits, fulfilling their behests without delay or reluctance. But the resurrection body is not created for mere physical enjoyment.[1] It is not ψυχικὸν, but πνευματικόν. What we are taught to hope for is a complete emancipation from the effects of the Fall, with a restoration of all that "likeness" to GOD in which Adam when innocent was constituted. And then, beatitude amounts to much more even than this. Beatitude consists really in the perfect membership in CHRIST'S Body; the glorious immortality infused into body and soul alike through feeding on Him sacramentally, and receiving Him into the heart by faith. Recollect what you can of the properties of His human nature after rising again; imagine what it might be to follow such a Leader without let or hindrance, in the supreme power of His Resurrection; and you will thus best approach to a conception of the glory which awaits the "regenerated." (S. Matt. xix. 28.) They shall follow the Lamb whithersoever He goeth.

Mason, Faith of the Gospel.

Certainly, to believe in a Heaven of highest activity, in which all the energies of purest love will be exercised to the

[1] S. Augustine says there will be a "potestas," but not "egestas edendi ac bibendi. Unde et spiritualia erunt: non quia corpora esse desistent, sed quia spiritu vivificante subsistent."—De Civ. Dei, Lib. xiii. 22.

utmost at the bidding of our LORD, is both safe and right in itself, and peculiarly suited to the temper of the present day. Thus, (let us ever teach,) are we called to share the Kingdom of Him Who will have put all enemies under His Feet. Glorified limbs and senses, pure hearts, unclouded intellects, what can they be but active? The employments we can leave to be revealed hereafter. Only we are assured that the objects will be noble, the methods orderly and musical, the association of workers lovely, the results magnificent. And surely these are hopes bright enough to be a light in which Christians may walk all their days; enough to cheer the aged, to sustain the weary, to dispel sadness from those who are earliest called to die. For "He shall change our vile body, that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself."

And yet, for those who need this rather, there can be no harm in depicting Heaven as a land of bright fields and unfading flowers; or a City with streets of shining gold and gates of pearl; or a holy mountain resounding with the harps of angels and everlasting songs of triumph. All this kind of imagery, and much more, is sanctioned by the language of the New Testament, and is given not for the delight of children only, but for the comfort of the sad and sorrowful and lonely, and to add courage even to the bravest and noblest.

"Jerusalem, my happy home,
When shall I come to thee?
When shall my labours have an end?
Thy joys when shall I see?"

On the whole, men of the present day are deeply interested in things after death, and it is well that they should hear them often spoken of from the pulpit. Philanthropy may be doing its best to increase the pleasures of *this* life for those who hitherto have found little but hardship in the

world; but at best, our days are but a span long, and this world can never be more than a school for another yet to be revealed. The travail of our Redeemer's soul is not appeased by the opening of a few parks or palaces for the people, nor by courses of lectures and founding of free libraries. Good though all these may be, He looks beyond them, on to the moment of the great and final revelation;—"Behold, I create new Heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." And so "the earnest expectation of the creature waiteth"—cannot but wait, as our LORD Himself waiteth—"for the manifestation of the sons of GOD."

Authorities consulted.

S. Cyril's Catechetical Lectures.
S. Augustine's Confessions.
S. Aug. De Civit. Dei, Lib. xiii.
Pearson on the Creed.
S. Ignatius, Spiritual Exercises.
S. Thomas, Summa.
Luckock's After Death.
Bull's Sermons.
Gratry's Henri Perreyve.
Moehler's Symbolik.
Isaac Williams, Holy Week.
R. M. Benson, Spiritual Readings.
Canon Scott-Holland, Good Friday.
Pusey's Sermons.
Pusey's What is of Faith on Everlasting Punishment.
Jeremy Taylor's Holy Dying.
Joseph Cook's Boston Lectures.
F. H. Faber, Spiritual Conferences.
Butler's Analogy.
Oxenham's Catholic Eschatology.
Mason's Faith of the Gospel.
Ordo Commendationis Animæ.
Mahan's Church History.
Forbes on the Nicene Creed.
Farrar's Eternal Hope.
Newman's Dream of Gerontius.
Lyra Apostolica.
Shakspere's Measure for Measure.
F. D. Maurice, C. Kingsley, &c.
Cox's Salvator Mundi.

J. MASTERS AND CO., PRINTERS, ALBION BUILDINGS, S. BARTHOLOMEW CLOSE, E.C.